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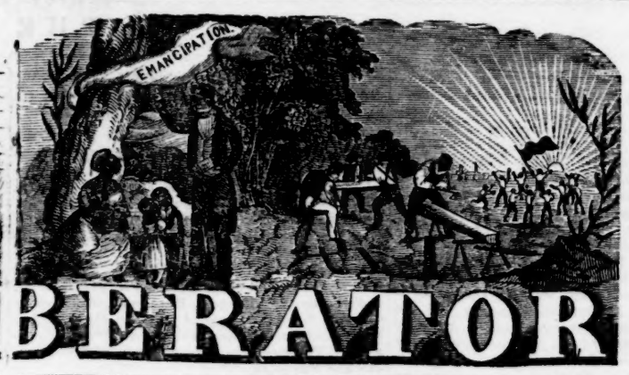

THE LIBERATOR

OUR COUNTRY IS THE WORLD---OUR COUNTRYMEN ARE ALL MANKIND.

BOSTON, FRIDAY, JULY 7, 1843.

WHOLE NO. 652.

AGENTS.

MAINE.—A. Soule, *Bath*; Wm. A. Dunn, *Hallowell*.
NEW-HAMPSHIRE.—N. P. Rogers, *Concord*;—William Wilbur, *Dover*;—Leonard Chase, *Milford*.
VERMONT.—John Bement, *Woodstock*;—Rowland T. Robinson, *North Ferrisburg*.
MASSACHUSETTS.—Moses Emery, *West Newbury*;—Jno. L. Lord, *Newburyport*;—Luther Boutell, *Groton*; W. S. Wilder, *Fitchburg*;—J. T. Everett, *Princeton*; J. Church, *Springfield*;—John Levy, *Lowell*;—Josiah V. Marshall, *Dorchester and vicinity*;—Richard C. French, *Fall River*; Isaac Austin, *Nantucket*;—Elias Richards, *Weymouth*;—B. P. Rice, *Worcester*;—Wm. C. Stone, *Watertown*;—A. Bearse, *Centreville*;—Israel Perkins, *Lynn*;—B. Freeman, *Brewster*; Joseph Brown, *Andover*;—Joseph L. Noyes, *Georgetown*;—John Clement, *Townsend*; George W. Benson, *Northampton*; Alvan Ward, *Ashburnham*.
RHODE-ISLAND.—Amarancy Paine, *Providence*;—Wm. Adams, *Pawtucket*;—Geo. S. Gould, *Warwick*.
[☞ For a continuation of this list, see the last page last column.]

JAS. BROWN YERRINTON, Printer.

REFUGE OF OPPRESSION.

From the Boston Daily Times.

Anti-Slavery Meetings in New-York, Philadelphia and Baltimore.---O'Connell's Course in reference to Abolition.

Mr. O'Connell's ill-timed speech on the subject of slavery in the United States has caused, as might have been foreseen, agitation and discussion among the friends of Repeal in this country. The subject has been taken up in some of the recent Repeal meetings, accounts of which we give below.

On Monday night, there was a very large meeting of the Repeal Association of the city of New-York. The New-York Repealers have adopted the sentiments of Mr. Steele, and expressed their determination to confine to the question of Irish legislative independence only, without touching upon the opinions of individual Repealers, no matter how eminent they may be, connected with the great question. The following are some of the resolutions adopted by the New-York meeting:

Resolved, The United Irish Repeal Association of New-York was formed for, and is devoted to, the purpose of aiding the people of Ireland in their peaceful and legal efforts to obtain by moral force their Independent Parliament, therefore,

Resolved, That discussions upon subjects foreign to the object, and calculated to divide opinion, and prevent that combined and harmonious action which is essential to success, is injurious, and the introduction of such discussions is, therefore, inexpedient and improper.

Resolved, That this Association is not responsible for, or bound to express its assent to, or its dissent from the opinions of individual Repealers, however eminent and distinguished, when such opinions are on subjects not connected with the Repeal question.

On the same evening there was a very large meeting of Repealers at the Philadelphia meeting, Mayor presiding, when O'Connell's speech on slavery came up for consideration, the same having been referred to a committee on a former meeting. The report of committee, which was read and listened to with much applause, showed a desire to avoid the unfortunate discussion as much as possible. It was not adopted, however; and the following proposed and strenuously advocated by Mr. Steele were adopted after some discussion:

Whereas, certain documents have appeared in some of our city papers, from Ireland, purporting to be a reply to the Anti-Slavery Society of Pennsylvania, signed, James Haughton, Chairman, and purporting to have been delivered by Daniel O'Connell, relative to slavery in this country; and

Whereas, The Constitutions of both countries recognize the right of thought, and the privilege of speaking it, we hold ourselves in no wise accountable in any way connected with the expressions of Daniel O'Connell, or any other person, on subjects apart from the Repeal of the Union between Great Britain and Ireland, as is expressed in our Constitution, and in the following resolution adopted by the National Repeal Convention of the friends of Ireland, held in this city on the anniversary of the birth of the immortal Washington, which we now entertain by us, to wit:

Resolved, That the only object of the Repeal Association of the United States is to aid, by moral and the peaceable efforts of the people of Ireland to obtain their ancient legislative independence; that they have no design or desire to interfere, directly or indirectly in action or opinion, in any matter of religion, slavery or abolition, connected with the social condition or governmental institutions of this country.

On Tuesday, one of the largest meetings ever held in Baltimore took place in the Universalist Church in Calvert-street. Mr. Edward Boyle, the President, presided.

Speeches were made by Mr. M. R. McNally, Rev. Z. C. Lee, W. E. Robinson, F. Gallagher, Secretary, Dr. E. I. Chaisty. The resolutions below passed with a single dissenting vote. In republishing them, we would not be understood as endorsing them without qualifications, but give them as an important portion of the history of the Repeal movement in this country:

Whereas, there has recently appeared in the public prints an address said to have been delivered by Daniel O'Connell, Esq. before the National Repeal Association of Ireland, in reply to a letter from the Philadelphia Anti-Slavery Society, dated, from the character of its remarks, to the cause of Repeal, not only in the Southern but among the entire people of America, and calculated to bring discredit and odium upon the Irish portion of the American population, by unjustly subjecting to suspicion their attachment to this the land of their adoption; therefore,

Resolved, That in the opinion of the Baltimore Repeal Association, it becomes us, for our own protection, and for the benefit of Ireland, and for the redemption of honor we owe to our adopted country, to express our sentiments promptly and fearlessly in relation to the insult that has been heaped upon us and her domestic institutions.

Resolved, That much as we might be inclined to attribute the author from intended malice, and throw the indelicacy of the act the veil of haste, and carelessness of expression; yet, from his declared opinion of the consequences that would ensue in this country, we cannot avoid regarding it as a bold and daring insult offered to a country to which he owed the debt of gratitude, and not the language of insolence.

Resolved, That however familiar Mr. O'Connell may have made himself to be, in relation to slavery throughout our land, in the opinion of this Association neither he, nor the Irish people, know what is the real state of slavery in America, but that the description of the condition of the slaves in this country, and the disregard of their comfort, as given by Mr. O'Connell, is false and libellous; that the absence of restraint, the appliances of comfort, and social enjoyments of the slave here are freedom, luxury and enjoyment, compared with the condition of the workers of the mines, and of other operatives in Great Britain.

Resolved, That the idea which Mr. O'Connell would promulgate as a fact in relation to the slaves of the South, *that they are treated not as human beings, but as the brute beast that expires and then ceases to have any other existence*, is insulting to the character of the American people, a base calumny against humanity and the pure sense of human obligation that are the characteristics of the southern people.

Resolved, That this Association has yet to learn that the proprietor of slaves who feeds, and clothes, and protects them, and when disease has struck them appeals to the physician and clergyman to attend them, deserves no higher grade in society than a pickpocket or the petty larceny scoundrel.

Resolved, That believing the doctrine of abolition to be inimical to the welfare and perpetuity of our republican institutions, calculated to rupture, if pushed to the extreme, our happy Union, and dishonor the confederacy and this Association, refusing to scorn Mr. O'Connell's cry of shame and disgrace, will maintain his proud attitude as the uncompromising friend of that Union, and hurls back with indignant contempt the degrading epithet of 'heartless miscreants,' as unmerited and rash, insulting and undeserved.

Resolved, That our detestation of the doctrines of Abolition is heightened by the conviction that the Abolition Society of England, presided over by royalty, and strengthened, stimulated and directed by the most oppressive aristocracy in the world, are seeking, under the pretence of advocating freedom, to destroy the only Constitution in which human rights and human equality is at all recognized and secured, and to disorganize the only government on earth that can offer effectual resistance to the progress of that aristocracy towards universal dominion.

Resolved, That we can have no sympathy for, and will hold no communion with, any anti-slavery society, European or American, but that we are prepared to defend, support and sustain with our lives and property, the existing laws and Constitution of the United States, and specifically those of the State of Maryland, under which we live.

Resolved, That we, Irishmen, now the adopted citizens of America, enjoying all the rights and privileges of freemen—we who have found an asylum in this land of liberty, and protection beneath the flag that Mr. O'Connell has wantonly assailed, have heard with astonishment his call upon us 'to come out of such a land.' Let our indignant response be this—'America is the land of our adoption and the country of our children; in it we have found an asylum and a home, which the arm of constituted power dare not invade, and the arrogance of wealth and accidental superiority is bound to respect; we have found political institutions that have recognized us as men, and thrown open to us all every avenue to wealth, influence and power; given us a full participation in administering the affairs of this great people, and constituted each and all of us guardians of our own rights, and independent architects of our own fortunes, we will never forsake it; we have sworn to defend it, its laws, institutions, and the integrity of its union; and we will do so with the last drop of our blood.'

Resolved, That deploring the necessity which has forced upon us the tone of condemnation in relation to the leader of the Irish people, this Association cannot conceive it diminishes in any degree the just claims which that suffering and injured people have upon our sympathy, but that we are prepared to extend to them the hand of friendship; and whilst their cause continues as just, legal and constitutional as it now is, and until we are convinced that the sentiments of Mr. O'Connell are those of the entire people of Ireland, we will continue as an Association, and aid them in their peaceful efforts.

M. R. McNALLY,
M. TONER,
D. McDONALD,
JOAN O'BRIEN,
E. J. CHAISTY, M. D. } *Committee.*

From the New-York Observer.

Improved Public Sentiment.

It is gratifying to observe the decided progress of improved public sentiment on the subject of slavery at the North and South. We saw clear indications of this at Philadelphia, and have already published facts which must have shown it to others. Since the adjournment of the Assembly, there have appeared still stronger manifestations of the same progress.

1. In the General Assembly (New School) there were no pro-slavery men. Not a man was disposed to say a word in defence of the system, and some of the members from slave States avowed themselves decided anti-slavery men.

2. Several prominent men who were anxious that the Assembly should take action on the subject of slavery, were convinced that the better course, unbefore.

3. Some of those who were the most clamorous for action, and whose counsel led the Assembly to the verge of division, have, since the adjournment, expressed their gratification at the result! This is as we expected, and deserves to be mentioned to their credit. Whether the change is to be attributed to a sober conviction of the superior advantages of the course adopted, over that recommended by them, or to the fact that they find themselves condemned by the vote of the Assembly, and by the private rebukes of their friends, it is not necessary for us to say. The zeal with which the radical party now disavow any design to separate from the South, would be gratifying, were it not for the disregard of moral principle which it evinces. To say that they are convinced of their error might be true, but to say that division was not contemplated is contradicted by declarations before the meeting and on the floor of the Assembly. See Report in N. Y. Observer, June 3d, particularly the speech of Rev. Joseph Myers. His declarations that division is inevitable, and the Assembly must choose between separation from the South and the division of the North, were written down from his lips, as they were delivered with great deliberation and solemnity.

4. All parties, except the radical abolitionists, are now uniting on the ground which we maintained previous to the meeting, that the General Assembly having borne its repeated, solemn and unequivocal testimony against slavery, and having, after long deliberation, committed the subject to the lower judicatories, it is not called on at this time to take further action on the subject. For maintaining this ground we have been denounced, but the Assembly were pleased to unite on this ground, and it is now approved by those who denounced us!

5. 'Abolitionism,' technically so called, has spent its strength, while the anti-slavery feeling at the North and South is as deep rooted as ever. In the discussion at Philadelphia, no attempts were made to answer the arguments of the abolitionists against *slavery*, but their arguments in favor of 'action' by the Assembly, under present circumstances, were 'beaten to the earth and driven like chaff before the wind.' And the entire good feeling with which the subject was discussed for nearly three days, proved conclusively that a vastly better state of public sentiment now exists, than prevailed under the reign of radical abolitionism.

6. These facts give to the *conservatives* in the Church, occasion for devout gratitude to God. Their views will be misunderstood and misrepresented for a time, but 'truth, crushed to earth, will rise again.' *Ultraism* is 'a lying spirit,' and a more destructive spirit than any of those that by the Saviour's indulgence were allowed to enter the Gadarene swine. Like them it is headstrong, obstinate and blind; reckless of consequences, rushing down steep places and into the sea, rather than fail of having its own way. This is the fate of Ultraism. It never reforms. Its aim is 'rule or ruin,' and as it can never reign where God reigns, it fights while it can and then dies by suicide.

But the Conservative reformer trusts in the power of gospel truth to accomplish the removal of evil, and his hopes will not be in vain. In the South and North, at the West and East, there are thousands of hearts praying daily that slavery may be removed from the land and the world, and their faith is strong that God will bring it about in his wisdom. The way is as yet unknown; but the gospel, moving upon master and slave, will yet bring deliverance to them that are in bonds. It is our duty to remember them as bound with them, and not to employ those means which render their emancipation more hopeless, and their servitude more severe.

From the 'Capitol,' of June 17, a penny paper published at Washington, D. C.

Negro Privileges.

We have before us two communications from different sources, and both received by the same post. One speaks in no measured terms of disapprobation of a negro Sunday school, taught every Sunday afternoon, in the private parlor of a family of respectable standing in this city—the other recommends that the juvenile concert, recently given at Apollo Hall, be repeated, as the profits arising from the concert were not sufficient to meet the expenses required for repairing the school-room in the basement of St. Matthew's church. Both correspondents profess to be subscribers to and warm friends of our paper. Now, these subjects may, at the first glance, appear to be trivial; but, as the Irish Plenipotentiary says, when weighed, they require a mighty deal of nice consideration.' As to the existence of a negro Sabbath school, taught by respectable white persons, it may be so, or it may be not—we have no particular objections to it. If white persons are *philanthropic* enough to educate the blacks, enlighten their minds, and teach them to understand the word of God, we can see no evident cause of complaint, further than the example. Nor have we any particular objections to a repetition of the juvenile concert, if it will benefit the very laudable cause for which it was given; but we do object to granting privileges to negroes which do not belong to them. We were among the audience on Wednesday night, and to our surprise and disgust found the whole of the back part of the room occupied by negroes. They did not seat themselves in a respectful manner, but mounted the cushioned seats, wore their hats on their heads, squirted their tobacco juice about, and applauded as heartily as the rest of the audience. A number of persons left the room, expressing their opposition to this *levelling* system, and we were only surprised that the whole audience did not rise *en masse*, and leave the young vocalists to charm an Ethiopian auditory. Our laws, our customs, and our nature have drawn a distinction between the two races. God has made the white in every respect the superior, and if, in our public assemblies, we are compelled to sit 'cheek by jowl' with the swarthy children of Africa, there is no knowing how long we shall be able to maintain the respect of our own slaves.

We are not at all surprised at the insolence of servants in this city, when they are allowed such privileges under the wings of the Church. There is not a housekeeper in the District who has not had cause of complaint. The *independence* of the colored hireling is insufferable. Housemaids become mistresses, and mistresses are compelled from necessity to yield to the arrogance of those whom they feed! The white population have brought this evil upon themselves. They have raised the negro step by step, until he has imagined himself fully equal to his 'white brethren,' and, consequently, expects to enjoy the same privileges. This cannot be, *must* not be; and it would be well for those who are carrying out the abolition doctrines *secretly* to be on their guard; the argus-eyes of the public are not slumbering.

We sincerely trust, that if the concert is to be repeated, some other arrangement may be made. The children performed very well, and the object they had in view is a praiseworthy one; but let us have no amalgamation.

SELECTIONS.

General Association of Connecticut.

This body is made up of clergymen, representing the orthodox Congregational denomination in Connecticut. The following extracts from the report of the New-York Evangelist will show the proceedings of the body on the subject of slavery, at its last meeting.

Rev. Dr. PORTER presented a resolution to this effect: That whereas a convention of the friends of the slave was recently held at Farmington *and adjourned* to attend, as they may find it convenient.

Rev. Mr. HAYES moved to lay the matter on the table. This excited some opposition. Dr. Porter remarked, that he had been inquired of respecting the Convention at Farmington, and he was desirous of giving his impressions of it. It is a matter in which we have considerable interest. These Conventions are to be held, and it is an important question what our duty in respect to them is. The Convention had been of a most peaceful, happy, and useful character. There seemed to be a spirit of brotherly love eminently characterizing its deliberations. For himself, he hailed the existence of such a state of feeling, and was desirous of using every means of perpetuating it.

Rev. Mr. SPRAGUE thought it exceedingly unwise that such a disposition should be made of the subject. This is one of the most serious and important subjects that can come before this body. We all have feelings in respect of it, and many of us feel that we have duties also. He thought the present time very favorable for a candid and proper discussion of this subject. He knew it could be done in a good spirit. If the brethren have any apprehensions of a storm, in discussing this subject, they are entirely groundless. We have been troubled with radicalism; but a new spirit has come over this enterprise. Brethren are beginning to see eye to eye—the troublesome elements have been winnowed out, and now there is nothing to prevent an united and cordial action on the subject.

Rev. Mr. GOODWIN thought if any body of men should take up and consider this subject, it was ministers. Providence has seemed to say to us, that if we will hold our peace on this subject, the very stones in the streets will cry out.

The motion to lie on the table was *lost*.

Dr. PORTER then remarked, that when the Association met at New-Haven, there was some consultation among several ministers about the desirableness of holding a Convention of this kind, and the incipient measures were taken to have it properly called. Those to whom it was entrusted thought that it was not best to call one at that time. But ever since, the desire has been cherished by many ministers to hold such a meeting. At Norwich, last fall, at the meeting of the American Board, some thirty ministers met, and resolved to call a convocation at Farmington. It was suffered to sleep during the winter, but was at length called and held. I saw, said Dr. P. the evidence that it was to be of a pacific character, and to be animated by a new spirit. There was a disposition to merge those questions on which there was a difference of opinion, and unite in those on which there was agreement. Two or three hundred ministers and Christians attended the meeting, which was entirely harmonious, and every thing pleasant. The principles advocated and avowed were of a moderate kind—such as, I doubt not, every member of this Association would agree with. The series of resolutions prepared by Prof. Stowe, and passed at the convention at Cincinnati, were adopted.

As to action, it was avowed that we would sustain no fellowship with slaveholders which implies an approval of slavery; and as to means, it was resolved that we would use our influence to extend every kind of financial, political and moral information relating to the subject of slavery. All thought there was no further need of any organization.

Rev. Mr. ELDRIDGE was opposed to throwing the sanction of this Association into the hands of irresponsible committees, who undertake to call conventions when and where they please. It is not wise to give our approbation of any movement in advance, before we know what it is; but especially on this subject. The political phases which this enterprise has put on has rendered it very odious in some quarters, and it may be wiser to remain quiet until this prejudice shall be allayed, and there be less danger of our being identified with a class of office-seekers and politicians.

Rev. J. BURT asked if there was any thing in Dr. Porter's resolution which all were not prepered to adopt in the spirit of Christian unity and love. If we take the ground that we must wait till every obstacle is removed before we make any aggressions upon existing evils, we shall have no action till the judgment day. We are all prepared to look at this whole subject in a calm and candid manner. If slavery be what we all think it to be, certainly it is important enough to justify our spending some time in considering it, and our duty towards it.

Rev. Mr. SPRAGUE, after remarking upon the occasion of the late Convention, said he rejoiced to see the anti-slavery cause coming into the hands of Christians. He knew that the political organizations were offensive to some of the warmest abolitionists. The old societies had about destroyed themselves by going into politics—the best men withdrawing from them, as in a recent case, where the State Society resolved to form itself into a political organization, and several prominent men at once withdrew, such as John T. Norton, Esq. and others.

It is well known that a political abolition paper is printed at Hartford. He had reason to fear that that paper would be made the engine of division among our churches, sowing the seed of disaffection. The churches ought to be on their guard against those influences; and by timely and wise action, frustrate the movements of those who have no love for the church, or for religion.

Rev. Mr. HAYES said, that while there could be no diversity of sentiment on the question of slavery, there was in regard to measures. He was opposed to Conventions of this sort; and much more to have the Association step in and countenance them without having the control of them. There was a deep-laid plot in all these movements. The design is to procure a commitment on the part of the clergy to one step, and then force to another, until they have served the purposes of those who use them. Like a refractory horse, which you pull by the bridle one step, and than another and another, till you have overcome his reluctance, and got him under headway. So they think to get us under way—step by step, step by step, until we have gone the whole figure. I am opposed, said he, to conventions. They have their use in an unorganized state of society, whether it be in respect of political, moral, or religious condition; beyond that, they are mischievous. They are, firstly, impossible. Who called that convention at Farmington? Who had the management of it? Nobody known. So another may be called at Hartford, and a few leading spirits there will have the control of that; and all the authority of all the State is thus monopolized and wielded by a few. If you want a convention, let it be on the fair principle of representation.

After a brief discussion further, the resolution and the subject of slavery generally, was referred to a committee consisting of Rev. Dr. Porter, Messrs. Hayes, Eldridge, Burt and Kinney. The Association then adjourned till the next morning.

Thursday morning.

Dr. PORTER, from the committee on slavery, reported a resolution to this effect: That while the Association has no hesitation in repeating its avowal that slavery is a grievous wrong, and a main hindrance to the spread of the gospel; and that, consequently, it is the duty of all ministers and Christians to unite their testimony against it; yet, in regard to the Conventions which it is proposed to hold in this State, we are not prepared, as an ecclesiastical body, to sanction them, but leave the question of attending to the discretion of individuals, to do as they may think to be their duty.

A motion was made to amend this, by striking out all that part relating to the Conventions.

Rev. Mr. GRIGGS was in favor of this: Slavery is an evil, a great and sore evil—a scourge and a curse; and he was prepared on all proper occasions to bear his testimony against it, and was willing to have the subject come up before this Association again, were the ministers of the Assembly advised to attend, as they may find it convenient.

There are two classes of abolitionists, said he, of whom we cannot co-operate. They are like Samson with his fiery-tailed foxes. They regard not the right of churches, or communities. They regard not man; and in reference to too many of them, he believed that it might be added, they fear not God. Against such, it does no good for us to set ourselves in array against them. The most effectual opposition will be to let them alone.

But there is another class, said he, who are kind-hearted, devoted, pious Christians, who feel deeply for the slave and for his master; who feel that something can, and should, and must be done. With such I sympathize deeply. My whole heart goes with them. And I hoped that when Dr. Porter introduced his resolution, an opportunity was to be given for a full expression of these feelings.

But with regard to Conventions, that is quite another matter. If they are held, I shall do as I think best about attending them, probably shall do so. But I object very decidedly to making them the children of this Association unless it can have something to do in determining the character of them. We might get ourselves into difficulty by telling this, that, or any man that he would give him our sanction to whatever he might choose to do. The amendment was then carried.

Mr. PORTER said that since the amendment had prevailed, the resolution was of no use—he would withdraw it.

Mr. SPRAGUE was opposed to this. One object of introducing the subject was, that we might make an advance from year to year. This is the only method by which our own hearts can be enlisted in the cause, or an efficient public sentiment be formed. Time was, when you could not allude to the subject of temperance, in this body, without raising a breeze. But now, no one thinks of objecting to any discussion or action on the subject. And the reason is, we have had it up so frequently; and thus have taken step after step; so we ought to do with slavery.

Mr. WEED, of Stratford, thought that there was no more need of the Association giving its opinion on slavery, than on the Sabbath; yet they had laid Dr. Edwards' resolution on the table.

Rev. Mr. PUTNAM thought differently. On the subject of the Sabbath, we are not liable to be misunderstood or misrepresented. Our refusing to pass a series of abstract resolutions on the subject, does not expose us to the suspicion of being unsound in our views. But here we are. It may be true that we are all of one mind, but the world does not believe it: and the effect of our not acting will be to give the impression that we are opposed to action. Besides, it is important that we take some action, lest we go backward in our feelings. The General Assembly once took decided ground on the subject—now it cannot come up to that standard. And the reason is that the subject has been suffered to sleep till the feelings and consciences of the brethren had become torpid. We might be in the same condition.

Rev. Mr. EDDY remarked that if the brother inferred from the proceedings of the last Assembly that it was unwilling to take as strong ground on the subject of slavery as ever, he was laboring under a mistake. He thought that the chief reason why testimony was not borne against slavery was, that it would not have been unanimous and cordial, and therefore, would not carry much weight. It was distinctly asserted that the Assembly had taken action on the subject, and that action stood unrevoked, and that the Assembly had no disposition to recall it. But the great question before the Assembly was, what will be the practical bearing of a divided vote? What good effect will result from the expression of an opinion by a body having no judicial powers, and unable to enforce its principles? The vote, he believed, on the final question, was much more unanimous than appears from the recorded statement. Many were satisfied with the result who yet voted against it.

Dr. PORTER said he would not withdraw the resolution if it would add anything to the weight of testimony which has already been uttered by the Association. But it does not. We are all anti-slavery—in *word*; but the thing wanted is to show ourselves anti slavery in deed. Our asserting that we are opposed to slavery, without *doing* anything to abolish it, will not convince the world. Suppose the report had obtained that we were a body of felons. Would it remove the stigma by our assenting that we are honest men? The world would ask for our actions, and they would determine on character. This resolution goes not a whit beyond our former testimany. Every body knows that we are anti-slavery men on paper. If we can do nothing more than to assert over again that we are honest men, we had better do nothing.

Rev. Mr. SPRAGUE said, if this were only a reiteration of former testimony, that would be reason enough for passing it. But this is not all. What will be the effect of our refusing to pass it? What will be the inferences which the public will draw? Our influence will be virtually pro-slavery.

Rev. Mr. BOOTH said that it would show, at least, that the Association was not retreating, an evidence worth something in times like these.

Rev. Mr. HYDE said three things would be gained by passing the resolution. 1. Time; it was drawn up by brethren of opposite feelings; and what they could agree in, it was probable all could. 2. Good feelings of all the brethren. Nobody is opposed to the sentiment of the resolution, and some are anxious for it. 3. Good feelings of the community.

An amendment was made to substitute 'great' for 'main.'

After some further conversation, the resolution as amended was *passed unanimously*.

It was now ten o'clock, at which time, previous notice had been given that Dr. Hewit would preach a sermon on Epi-scopacy. The remaining business of the Association, being but little, was referred to committee on unfinished business, whose names were not heard. The Association was then adjourned by prayer of the Moderator to meet at New London.

From the Philanthropist.

The General Assemblies.

While there were but seven delegates in the New School General Assembly, from slaveholding bodies, nearly one-half of the Old School Assembly was from slave States. But the *action* of the two bodies on slavery, as we have seen, differs in nothing essential.

In the New School, we notice that every *Doctor of Divinity* voted for the *do-nothing* resolutions. Dr. Edward Beecher, and Dr. Duffield, after delivering the most eloquent speeches in favor of acting against slavery, voted that it was not for the edification of the church to do any thing.

It is said that anti-slavery men carried this resolution. They may be anti-slavery so far as *talk* goes, but no further. Under the auspices of just such anti-slavery sentiment, slavery has gained all its victories in this country.

They must be hard run for subjects of rejoicing, who appear to think it a great gain that the question of slavery is really allowed to be discussed in an ecclesiastical assembly! Wonderful! The people in their primary assemblies have got the start of these enlightened bodies: they *discuss* abolitionism when they please. Suppose we should have some of our religious editors congratulating their readers, that at last their General Conference had graciously condescended to allow its members to discuss the propriety of turning adultery, or fornication, or horse-thieving out the church?

VERILY, THIS IS PROGRESS!

From the same.

Withdrawal Proposed.

throughout the Presbyterian Church for soundness and soundness of judgment, and has too much experience, to be suspected of acting under rash impulse. He proposes a withdrawal of Old and New School anti-slavery Presbyterians from their respective organizations, and the organization of a new church, under the present Presbyterian form, with the addition of an article excluding slaveholders, and the apologists of slaveholding, from communion. We bespeak for the communication a serious examination. It is evident that something must be done to save religion from becoming a mockery, through the wicked and absurd policy of many of its professors. What that something is, wise men must determine.

Letter from Mr. Rankin---Proposition for a New Organization.

RIPLEY, June 3d, 1843.

Dr. Bailey—Through your paper, I desire to present to all anti-slavery Presbyterians, Old and New School, the following question: Ought not all anti-slavery Presbyterians to withdraw from the present branches of the Presbyterian Church in the United States?

The Bible enjoins it upon us to withdraw from every brother that walketh disorderly. And the injunction is, 'Have no fellowship with the unfruitful works of darkness.' These injunctions are, in fact, a part of the constitution of both branches of the Presbyterian Church. The scriptures are declared to be 'the only infallible rule of faith and practice.' We already refuse the slaveholder communion in our churches, because he walks disorderly; but if the slaveholder walks disorderly, does not the man that communes with him also walk disorderly? Does he not disobey the injunctions just mentioned? Are not those ministers and elders in the free States, who receive slaveholders to communion, in despite of all the light that has been thrown upon the subject, worse than slaveholders themselves? Are not both General Assemblies more criminal in the sight of God, than even slaveholders? One of them tramples down at once the right of petition, and the liberty of speech; the other gravely bears testimony against the sin of dancing, discusses, during several days, the enormous sin of slaveholding, and then solemnly 'Resolves, That the Assembly do not think it for the edification of the church to take any action on the subject.' Then, it is not for edification to tell those Presbyterians who hold men and women as property, and use them for raising rice, hemp, sugar and cotton, that they are sinning against God! Will not the blood of souls be found with such men? One special duty of the General Assembly is that of bearing testimony against prevailing sins; and what sin prevails, like that of slaveholding? and what one is so enormous in its robberies, both of God and man? It is pregnant with almost every species of crime, it outweighs all other malpractices. Its doctrine is the most damnable heresy in the land—beside it, Socinianism is a mere dwarf. This, indeed, dethrones the Son, but that dethrones the Father, Son, and Holy Ghost. It makes the temple and throne of God a mere article of merchandize; it robs God of the immortal beings he has made, and man of all that is dear to him on earth, and fits his never-dying soul for the agonies of the second death. And yet it is not for edification to take any action upon the subject! Now, let it be marked, that this is a decision by a body of men to whom the sin of slaveholding has been presented in almost every possible form. It is useless to wait longer; nothing is to be hoped but that slaveholding is to be tolerated. It is easy to see a fixed determination to hold the slaveholders fast in the cords of union, without the least symptoms of reformation, and the abolitionists too, if it can be done. A large body is one prominent object in view. As it was before the division, so it is now, to act upon slavery will divide the church; and slavery was the instrument by which the Old School party were enabled to exclude the four synods; and now the same evil is to be cherished again; and another slaveholding church is to be built up as a strong hold of oppression. I would suggest the propriety of the anti-slavery Presbyterians organizing under the present constitution and form of government, with an additional article, excluding all slaveholders, and all who commune with them; and also styling the body, when organized, the American Presbyterian Church.

The Presbytery of Ripley, at the last stated meeting, passed a resolution unanimously, to send no more commissioners to the General Assembly, in case the one of 1843 should refuse to bear testimony against slaveholding. A fair and open testimony against that sin is all that we should have asked.

It is said that the majority of the Assembly were anti-slavery men. If so, it is so much the worse; the sin against light was just so much the greater; and so much deeper was the disgrace. With those abolitionists who have solemnly petitioned Congress to abolish slavery in the District of Columbia, and who, in the General Assembly, will not so much as say slavery is a sin, I have no sympathy. With such men I desire to have no part.

I hope that anti-slavery brethren will exchange views freely on the subject of the organization of anti-slavery presbyteries, from both bodies into a general body, in order to plant churches north and south upon anti-slavery principles, so far as practicable. I some time since received a proposition on the subject, from an Old School brother, and also was requested to give my views upon the subject of such organization. I then was waiting the decision of our Assembly. The decision is now made, and I consequently give my views as requested.

JOHN RANKIN.

From the National A. S. Standard.

Letter from Illinois.

The following was not intended for publication, but it is so pleasant to hear from brethren afar off, and the writer is so well known to abolitionists, that we venture to take that liberty; trusting he will readily excuse it:

'PEORIA, Illinois, May 10th, 1843.

* * * * * * *

I should be glad, when you come across my name on your list of subscribers, to have you strike out '*Rev.*' Plain *Wm. T. Allan*, is enough for me. I am nothing but a preacher of righteousness. Holy and *reverend* is the name of the Lord.

What a glorious struggle is going forward now in the moral world! How the Most High exhibits his overruling wisdom and power. What developments of character he has made, and is making! The spirit of worldliness in the various denominations has amazed me; and not least, the exhibitions in your own society. Truly, the gold has become dim. *You* have passed through some trials. Right glad was I to see you go on to the end, without concealment or compromise. Blessed are they who are faithful unto death.

We have had to pass through a fiery ordeal in this place. Pro-slavery, here, is exceedingly bitter. All manner of evil has been spoken against me. My life has been often threatened, and my friends sometimes alarmed. But, by the help of God, I still live, and mean to live, for religion pure and undefiled.

Our Eastern friends are hardly aware of the fierceness of the contest in this part of the West. I have to fight a battle almost as desperate, as when we left Lane Seminary, years ago; and in some respects it is more so. The community at large in all middle and southern Illinois is as far behind the truth, as was Ohio, or New-York, six, seven, or eight years ago. We have a large class of ignorant *southern* people to enlighten; one of the most difficult jobs in the world. Yet we have evidence to believe that [illegible] al stranger has spoken to you. I think we should be *free*; not chained by forms of etiquette or fashion. I long to see the day when *human brotherhood* will be fully and practically exhibited.

Yours, for the true and the right,

WM. T. ALLAN.'

From the National Anti-Slavery Standard.

To Vigilance Committees.

Letters have been received by the Executive Committee, from friends of the slave in various parts of the country, expressing disapprobation and regret at the frequent exposure through the public prints of the modes of escape of fugitives, and of the expedients employed to prevent recapture, as well as of the nature of the assistance afforded by abolitionists to facilitate their progress towards Canada.

The result of this exposure has been to bring slaveholders upon the track of the unfortunate fugitive, and to surround him with the most critical dangers. That the experience of some of those who have reached the shores of deliverance should find its way into the columns of a public journal, is not to be wondered at; the deep and thrilling interest which attaches to some of their narratives is equal to any thing ever conceived by the genius of romance. But there is a disposition to boast publicly of the success with which the slave-hunter has been foiled; and all the expedients resorted to, on the part of the fugitive, are incidentally exposed. All his secret preparations for flight—the manner in which he laid up money for his necessary expenses—the customary *ways* of the slave, when contemplating escape, with all possible details, are spread out to view, and go the rounds of the public press. This is all very entertaining—but the slave who yet pines in bondage, might well call out, as the frogs in the fable did to the boys who pelted them with stones, 'It may be sport to you, but it is death to us.'

Let the friends of the fugitive recollect that there are many more to escape—many who are at this moment watching the North star, and trusting to the very modes of concealment which have been successfully practised by their *forerunners*. If we communicate all these modes to their pursuers, we surround their path with tenfold dangers. It is the business of police officers, and slave-hunters, to make themselves acquainted with the routes of the slaves when they escape from the plantation, and with all the expedients to which they or their friends resort, to aid them in their flight. We could not more highly gratify these kidnapping republicans, than by telling them the secrets of the slave who is preparing for his escape, and of the fugitive, whose track it is their business to follow. Common discretion will surely correct the error into which we have fallen in this respect. No possible benefit can be secured by the exposure of the slave's secrets, which cannot be equally secured in some other way. It cannot be doubted that fugitives are frequently arrested in their course, and returned to their bitter fate, then rendered doubly so by the rage of a cruel master, in revenge for the attempt to escape.

Intelligence has reached us from a most credible source, that a most famous slave-hunting police officer is now on his way to Canada, if not already there, for the purpose of recovering, by stratagem, several runaways, who formerly lived in the State of Maryland. This attempt grows out of information said to be derived from a woman, who recently returned from Canada to her master, in or near Baltimore. We assure the friends of the slave that there is need of increased vigilance on their part. We have in possession the names of the police officer referred to, and of the parties by whom he is employed. These, we shall communicate privately to persons in Canada, that they may be on guard against this or any other attempt of the kind.

All anti-slavery papers are requested to sound the alarm, that the kidnapper may be foiled in his wicked scheme.

A Slaver.—Capt. Silliman, of the brig Rebecca, arrived last evening from St. Johns, (P. R.) informs us that on the 16th of May, a slaver sailed from that port for the coast of Africa. The same vessel, a short time previous, had landed some three or four hundred slaves, in a very emaciated state,—many of them not being able to stand when put on shore. Capt. S. describes her as a sharp topsail schooner, Baltimore built, under Portuguese colors, and sails very fast. She appeared to have a large crew of the most piratical looking men Capt. S. ever saw.

From the National A. S. Standard.

The Executive Committee of the American A. S. Society to their Constituents.

We are entrusted with the responsible duties for conducting the affairs of the Society for the current year.

Since the division in 1840, the operations of the national organization have been restricted by a combination of circumstances, to a limited sphere. The distracted state of feeling among abolitionists, the formation of new parties and interests, the pecuniary embarrassments that overspread the country—these, with other causes, rendered it impossible to sustain the action of the Society on the same scale as previous to the division. But these difficulties have now passed away. The late annual meeting of the Society exhibited the most encouraging evidences of unanimity in principle and purpose. There is no longer any sufficient reason for confining our operations to a contracted circle. We may extend them as far as the means furnished will allow. Such was the sentiment of the Society at its late meeting. It was supposed by many of the most disinterested friends of the cause, that its interests would be promoted by constituting the Executive Committee, with an acting quorum of its members resident in Boston; but the arrangement is found to be attended by constitutional difficulties in the conduct of the practical business of the Society, and is, therefore, not carried out in technical form. One of the most important measures of the year, that of agencies, will, for the most part, be under the direction of the individuals who were appointed on the quorum in Boston, though in the official character of the Board of Managers of the Massachusetts Society. Their well known ability, faithfulness and zeal, need not any commendation. We feel assured that a spontaneous confidence will meet them in all parts of the country where their efforts may be directed.

The first measure which demands our attention, is the liquidation of the debt of the Society, which amounted in May to $2600. Contributions received since, reduce it to $2000. We feel it to be required of us, by every principle of common honesty, to demand for our creditors that this debt should be liquidated—and our first efforts will be directed to that end. We have adopted the *one dollar subscription plan* as one of the means to secure it—and shall appoint special agents to facilitate its circulation.

The committee will shortly be prepared to issue a prospectus for an Almanac for 1844. We have already received such encouragement as to warrant the publication of an edition of *fifty thousand*, and no expense or labor will be spared to render it worthy of extensive purchase.

The increase of the circulation of the Standard will continue to be one of the principal measures of the year, in which the committee solicit the aid of local agents, and all persons friendly to the objects of the Society. The agents appointed by the Massachusetts Board will be authorized to receive subscriptions to the Standard.

Friends and brethren, we call upon you, in the name of the broken-hearted and perishing slave, to rise in the strength of your manhood, and to put forth your united energies for his relief. Every circumstance of our country, and our age, warns us to perpetual diligence and sacrifice, for the cause of mankind. May it be said of us, as was said of some in the days of the apostle, 'Yea, what indignation, yea, what fear, yea, what vehement desire, yea, what zeal, yea, what revenge! in all things ye have approved yourself to be clear in this matter.'

Let us show by our faith and perseverance, that we verily believe in the power of truth to work out the redemption of our country from the foul stain that defiles it. The blessing of Heaven upon our labors will be commensurate with our own disinterestedness in the advocacy, by word and deed, of the great cause, to promote which, God has called us to be intruments in his hand.

Signed on behalf of the Executive Committee,

J. S. GIBBONS, *Chairman.*

WM. P. POWELL, *Sec.*

From the Western Freeman.

Force of Circumstances.

So long as our opponents could, with any plausibility, deny the alleged results of the anti-slavery agitation, they were satisfied. That time has gone by. Progress must be admitted. Numerous, incontestible facts show that the labors of abolitionists have not been in vain. Dissertations on the force of circumstances, the advance of events, the laws of human progress, an overruling providence, and so on. True, they do not explain to us, wherein consists the *potential power* of circumstances, or in what manner events advance, or of what consequence would be the laws of human progress, without the deeds of human actors—or how there can be an over-ruling providence, without intelligent actions to over-rule

According to this ingenious theory, the Reformation was the result of the force of circumstances, and Luther himself was a mere circumstance. The American revolution was purely a providential interposition, and men had nothing to do with its inception, progress, or completion.

All this is an admirable device, to strip unpopular reformers of their honors; and, under the mask of an humble piety, to enable a man to cherish hatred against the good, and hold himself aloof from all hazardous or laborious attempts to better the world. Why should he sacrifice ease, or expend wealth, or seek a good name, when *circumstances* are the Great Reformer? He need entertain no jealousy of this mysterious personage, which can awaken no envy, wound no self-love, never become a subject of admiration. How delightful, that under the auspices of this shadowy, undefined, impersonal being, mind and morals march onward to perfection, without the necessity of word or act from human agents!

Is not this a vile doctrine? It betitles human nature, it nurtures selfishness, it dishonors God.

The New-York Commercial has given the latest instance of this mode of philosophizing; and you will find illustrations in almost all those newspapers, which, being stimulated by the force of public sentiment to say something of the progress of anti-slavery principles, and yet conscious that they have done nothing to promote, but much to retard this healthful change, are determined at least that no body else shall have any credit.

From the New-York Commercial.

'It is evident that the course of human events, under, as we believe, the direct providence of the Almighty, is leading to a great and glorious change in regard to the institution of human slavery. What the zeal, and fervor, and eloquence, and untiring energy of man has failed to accomplish, is apparently drawing nigh under the silent and easy impulse of what we call circumstances, but in which it requires only an unprejudiced eye to see an overruling power, far beyond that of kings or nations. Circumstances, as we call them, are leading the people of slaveholding countries to know, and to feel, that slavery is not favorable to prosperity: that there is more national or communal wealth in the labor of one free arm, than in that of two which are encumbered with the chain of bondage. We entertain no doubt that Cuba and Texas are fast approaching to such a conviction of this truth as will soon abolish slavery in those regions; and we believe, too, that in our southern States a mighty change of opinion and feeling on this subject is silently in progress, which will not leave them very long behind in the fulfilment of the great work.'

The circumstance which suggested these profound reflections, was the apology of a Universalist editor in Alabama, for inserting an advertisement for a runaway slave. This took place, we are informed, 'under the silent and easy impulse of circumstances.' The truth is, it was a result produced by the indignant protests of his brethren in the North, who themselves had been quickened in their perceptions of the wrongs of slavery, by the discussions of the abolitionists.

Circumstances are the mere instrumentalities of voluntary agents. They produce nothing of themselves. 'He that observeth the wind, shall not sow, and he that regardeth the clouds, shall not reap. As thou knowest not what is the way of the spirit, nor how the bones do grow in the womb of her that is with child; even so, thou knowest not the works of God who maketh all.' The heavens may be benign, the clouds drop down fatness, the earth may be ready, but unless man sow the seed, he shall reap no fruit. Our opponents are like those who observe the winds, and regard the clouds; and attribute to these the fruits which have sprung from the obedience of others to the command, 'In the morning sow thy seed, and in the evening withhold not thy hand.' God has destined *man* to be the *actor* in this lower world; *circumstaaces* may favor or retard; *he* alone acts, and through him God's purposes are accomplished.—Man's works are the 'bones,' which 'do grow in the womb' of time; God indeed shapes them, and joins them together, but where were the body *without these bones?*

Your *circumstance-ial* philosophers dispose of Texas without difficulty. We must not allow a triumph to these abolitionists, and yet that the project of abolition is seriously entertained there, no one can doubt. But, it is all the result of the 'silent and easy impulse of circumstances!' The Texans have found out that slavery is a losing concern, by their own experience, and their own wisdom dictates its abolition. Why is it a losing concern? Because, their lands will not sell, because there are no purchasers; and there are no purchasers, because the industrious emigrants from England and Germany and the North will not go into a region cursed by the desolating curse of slavery; and the reason why they will not go, is because abolitionists, by their *exposure* of the abominations of the giant evil, are arraying the world in arms against it, and making it loathsome to all who value character or substantial prosperity. Slavery was always a curse, as it is now, but people did not clearly understand it. It always warred against a nation's wealth and virtue; but what of this, so long as the *facts* in the case were *unknown?* So intemperance was always a fell destroyer—a subverter of nations. Has it been by the 'easy and silent impulse of circumstances' that its ravages have been checked? Did it ever tell its own tale, of the hearts it had broken, the homes it had desolated, the souls it had ruined? Did the force of *circumstances* compel the bar to reveal its own secrets, or the whiskey-barrel to preach temperance? *Human beings* are the instruments for the purification and elevation of the human family; novel as this truth may appear to your circumstance philosophers. *Human agencies* are chosen for the redress of *human wrongs.*

Let the abolitionists then take courage, and rejoice, that though man may depise, God will honor them, and crown with triumph their labors in the cause of human freedom.

From the Voice of Freedom.

Farewell.

With this number closes my connection with the Voice of Freedom as its editor, and at the same time my engagement as lecturing agent of the Vermont Anti-Slavery Society. In what manner the duties of these stations have been discharged, it is not for me to say. If my works bear witness for me, words are needless; if they do not, words are useless.

That the year has not been spent in idleness, may be said without fear of contradiction,—if to be busy seven days in the week is to be not idle,—for that day which is to most laborers one of rest, witnesses with him who is faithful in such a post as mine, not a ceasing from toil, so much as a change in its mode and instruments; the laying down of the pen in the closet, to lift up the living voice in the congregation. But to what effect this labor has been; whether it has helped to hasten, in any degree, the day of the slave's deliverance, through the might of a renewed and purified public sentiment; whether, in a word, it has been to the advancement of the cause of truth, and right, and universal freedom, it is, happily, no part of my duty to determine. Enough is it that I have labored with an honest desire to promote that cause by such means as my own judgment and conscience approved.

If, in my communion with the readers of the Voice, I have not done them good, and that in the best of all ways in my power, by stirring them up to do good to others, it has not been for want of a will to do so, nor, I trust, of faithful endeavors on my part. If, in my intercourse with my editorial brethren, there has been any departure from that courtesy and fair dealing which I have wished from them, it has been no fault of intention, nor committed knowingly; for I have sought to cherish toward them, as I still do, in retiring from their brotherhood, such kindly feelings as befit our relation to each other. So, with the quiet spirit which an approving conscience gives, I offer to each and all a friendly hand at parting, with hearty thanks to such as have done me favors, and to all, sincere wishes for their future welfare.

The friends of freedom, with whom it has been my privilege during the past year to labor for the slave, will bear with me while I exhort them, in taking leave, to be true to his cause; becoming not weary in well doing, but rather pressing on with growing courage and zeal, and full confidence of hope; knowing that earnest endeavors in a good work will ever be blessed of God, and that each contributing to the field of labor which one year ago I left for this, I shall carry with me many pleasant remembrances of the kindness I have here experienced, of the warm hospitality which has everywhere greeted me in my journeyings from place to place, of the acquaintances I have made, the friendships I have formed or strengthened, and of the aid imparted to my attempts to bring before the minds of the people the great truths which are to win the victory for our enterprise. And I shall venture to indulge the hope that my memory will live in some noble hearts among these mountains, and will be blended there with their deep love for the principles I have advocated, and the cause I have sought to promote.

C. C. BURLEIGH.

From the Fall River Argus.

AN ANTI-SLAVERY CONVENTION was held at Columbian Hall in this place, on Tuesday. Present as speakers, Frederick Douglass, the fugitive slave, C. L. Remond, a colored man, of Salem, Mr. Burleigh and others. Stephen S. Foster, the celebrated *come-outer*, gave an address in the street here the evening previous, but left town the next morning, and was not at the Convention. The principal subjects of discussion on Tuesday, were the intimate connection of the northern churches and ministry with southern slavery, and the pro-slavery character of the United States Constitution. Mr. Douglass spoke on both these questions, and very eloquently too. In fact, we have heard but few *white* men who surpassed him in genuine oratory. And yet, this man is but four and a half years from servitude, never attended school a day in his life, and is a negro. If there are those who contend the colored race is inferior to the white, let them but listen to the glowing strains of Frederick Douglass and Charles Lenox Remond,—the one a full-blooded negro, and the other a mulatto, and say whether they think *these* below the white man in point of intellect.

MR. DOUGLASS, who spoke at the Anti-Slavery Convention the other day, has at command a great fund of anecdote. He related, among others, the following: Said he, 'I was engaged at a particular time, in collecting funds for the anti-slavery cause, in and about Worcester. I one day called on a Mrs. Waldo, belonging to a wealthy family which had erected a church at its own expense. I told Mrs. W. my object, and that I was a slave. Said she, 'I suppose you want money to buy yourself with?' 'No,' said I, 'I am a *runaway* slave.' 'Then I cannot give you any thing,' was the cold response. 'I think you did your master a *great wrong* when you ran away from him.' 'How much do you suppose you would have brought at the South?' I answered, 'Perhaps a thousand dollars.' 'Then you have robbed your master of a thousand dollars.'

All this, said Mr. D., was spoken in a very pious tone, for Mrs. W. was a member of the church, and an exceedingly godly woman.

Mr. D. took up the different churches in course, and delivered a phillipic against each of them. In speaking of the fellowship between the churches of the North and those of the South, he said of the Unitarians—'The Unitarians take the ground that they can hold communion with any one; horse-thieves, or what not.'

He alluded to a Convention of the Baptist ministers, which had been held in Baltimore, and was composed almost wholly of slaveholders. In the doings of this meeting, said Mr. Douglass, sundry brethren who were slave-owners participated. 'A *thief* preached the sermon—a *thief* made the prayer—a *thief* administered the sacrament, and then this pack of thieves all stood up together and sang in unison—

"Lo! what an entertaining sight
For brethren to agree!"'

EFFECTS OF SLAVERY ON THE GENIUS OF INVENTION. The whole number of new patents issued during the year 1842, was 489. Of these, 422 were taken out by citizens of free States, and 67 only! by citizens of slave States! Citizens of Maryland, (chiefly of Baltimore,) which approximates a region of light, took *one third* of the whole number granted to the slave States. But one was taken in Indiana, and that was for an invention to keep off 'insects,'—probably musquitoes. Kentucky took one for 'measuring garments.'

New-York took 140, for almost every useful purpose to which free labor can devote its elastic energies. Massachusetts took 70, Pennsylvania 65, Ohio 45, Connecticut 25.—*Liberty Standard.*

British and Foreign Anti-Slavery Convention.

☞Among the news by the steamer Hibernia, we find the following proceedings of this body:—

The anti-slavery delegates from all parts of the world assembled on Tuesday, June 13th, at the Freemason's Tavern, Great Queen-street, London, to take measures for the abolition of slavery and the slave-trade. Between three and four hundred delegates were present, and amongst them deputations from the United States of America, Canada, Ireland, Scotland, and various towns and anti-slavery associations in England and Wales. On the motion of Mr. W. T. Blair, seconded by the Rev. Dr. Raffles, Samuel Gurney, Esq., was unanimously called to the chair, Thomas Clarkson, the President announced, being unavoidably absent from indisposition. The meetings were continued on Wednesday and Thursday.

The Convention assembled on the 15th of June, at Freemason's Hall. Mr. Richard Peeke was called to the chair.

The chairman called upon Mr. William Johnson, chairman of the Committee of Vigilance, of New-York, to address the Convention in reference to the fugitive slaves from the United States to Canada.

Mr. W. Johnson said the nature of American slavery, and indeed of slavery all over the world, was such that human nature would not submit to it if it were possible to escape from it. It sometimes happened that entire families escaped from their oppressors, and being ignorant of their way to the free States, they concealed themselves in the woods, and it is no uncommon circumstance to make up a party to hunt the unfortunate slaves from their hiding places.

The law passed by Congress, in 1793, enacts that slaves escaping from one State into another, should be given up to their owners when they had been brought before a Judge. During the last five years, the Committee of Vigilance of New-York had passed 1675 escaped slaves into Canada, and many more had escaped through other channels. It was calculated that 5000 slaves annually attempted to escape, of whom about one-third succeeded. Mr Johnson then proceeded to state some of the most remarkable cases which came to his knowledge, from his connection with the Committee of Vigilance at New-York. Among others, he mentioned the case of a fugitive and his brothers, who escaped from John Terry, in Covington, Louisiana. They fell in with some of the United States troops in Florida, and the officers in command had the base cruelty to surrender them for the paltry reward of four hundred dollars. On being brought back to their master, they were placed in tobacco hogsheads, filled with wrought nails driven in from the outside, and the head fastened down, and they were then rolled round the slave quarters; on every turn the nails were driven into their flesh, till they were literally bleeding at every pore. When taken out they were rubbed down with brine and pepper, and then washed with rum. They afterward succeeded in effecting their escape, and one of them is now in Canada, and the other died at Pennsylvania, worn out by the sufferings he had endured. These men had travelled upward of three thousand miles on foot in search of liberty.

Mr. Joseph Sturge read the following extract from a letter from Hamilton Hill, Esq., at the Oberlin Institution, Ohio, dated May 18, 1843, to the Rev. Hiram Wilson, a member of this Convention: 'We have been very full of fugitives lately, and there is a pretty sharp hue and cry for some not a hundred miles from *Tappan Hall* now. Two days since, I called upon an acquaintance, and found a black man with a white woman, the latter a slave, but the man free, and three children. The woman is as white as my wife or yours. A warrant has been issued by the Governor of Kentucky for this man for stealing his wife, and it is supposed that the Governor of this State has done the same. I trust, however, that long ere you receive this, they, with six or eight others, will be over the Lake, though the friends are rather puzzled how to effect it in this case.'

The Rev. Thomas Swain briefly addressed the Convention.

Dr. Bowring said the friends who had come to this country from America, must before this have discovered that the public mind of Great Britain was made up on the question of slavery, and that at length the Legislature was engaged on the side of the slaves. (Cheers.)

The Rev. Amos A. Phelps next addressed the Convention on the influence of slavery upon religion and education in the slave States, and the progress [illegible] number of persons above twenty years of age, who could neither read nor write, was four times greater in the slave than in the free States. (Applause.)

Mr. Lewis Tappan addressed a few words to the Convention.

Mr. Kellett said a white person entering a church with a black man, would throw the whole congregation into commotion.

Mr. James Cannings Fuller said, I must describe the American church as a cage of unclean birds. I want to undeceive the people of this country, and to let them know that the American church is the bulwark of slavery. I have seen slave-owners acting as moderators. I will maintain that the men who support this system ought not to be held up to the world as the friends and advocates of abolition. The fact is, that there is no large denomination of the American people that dare to touch the question. I will venture to say that there is not a minister who could stand up and say, I am a free man; and even among the Society of Friends, the case was the same. I have seen fourteen or fifteen blacks turned out of a gallery by the elder, to make room for three whites.

Mr. Blanchard said, most of the facts stated by his friend, Mr. Fuller, were perfectly correct, but others he considered a little exaggerated, and that was a matter which was calculated to weaken the moral influence which this Convention must exercise upon the slave-owners of America.

Arnold Buffum, of Indiana, United States, next addressed the Convention, and narrated some instances of horrible barbarities exercised by the slave owners upon the negroes.

The Convention adjourned at a quarter past two, till four o'clock.

EVENING SITTING.

Mr. Gurney took the chair shortly after four o'clock.

The Rev. John Angell James of Birmingham, was the first speaker. He said, the progress which was making in the anti-slavery cause in the United States was a glorious triumph; for, so soon as slavery was abolished in America, a heavy blow would be struck at the infamous system all over the world. (Hear, hear.) After some allusion to the proceedings of the morning, the Rev. gentleman said he rejoiced with exceeding joy, that forty seminaries in America had opened their doors for the admission of men of color, who would, for the future, be enabled to avail themselves of the advantages of instruction in theology and general literature. Hitherto the American Church had been the bulwark of slavery—without its co-operation it could not have existed. He concluded, by proposing—'That this Convention hereby declares to the world its deliberate and solemn conviction, that slavery, in whatever form or country it exists, is intrinsically opposed to all natural justice and genuine Christianity.'

The Rev. Dr. Ritchie seconded, and the Rev. John Birt spoke in confirmation of the resolutions.

Lord Morpeth, on rising, was received with protracted cheers. His lordship said he did not attend with the intention of making a speech. His only object was to pick up a little information, to learn his lesson for Wednesday next, when he should have the honor of presiding at the great annual meeting of the Society in Exeter Hall. Until that time, he trusted the Convention would allow him to remain a silent auditor. (Hear, hear.)

Mr. Henry O. Howell of Pennsylvania, the Rev. Dr. Morrison of Brompton, Capt. Charles Stuart, Mr. J. Cannings Fuller, Mr. Josiah Forster, the Rev. J. Carlile, Mr. W. Bell, and other delegates, having spoken, the chairman put the resolutions proposed by Mr. James—carried unanimously.

The Rev. J. Leavitt of Boston, United States, entered into a lengthened statement of the general and financial view of the evils of slavery, and pointed out its political influence.

The chairman then announced that the sittings of the Convention were adjoured, and that they would be resumed to-morrow at 10 o'clock.

The Bey of Tunis has abolished slavery in his dominions. He first began in April, 1841, to prohibit the importation of slaves into Barbary, by sea; his next move was to declare the slave market illegal, and finally to raze it to the ground. He subsequently issued a decree forbidding the introduction of men of color, from the interior, under any pretext, and any negro so introduced, to be free. His last proclamation has declared all negroes born since the 8th of December, 1842, shall not only be free, but have all the rights and privileges of the most favored Mussulman.

COMMUNICATIONS.

The American and Foreign Baptist Missionary Society.

To the Baptists of Great Britain:

BELOVED BRETHREN,—By the instructions of the American and Foreign Baptist Missionary Society and their Executive Board, it devolves upon me to address you, respectfully and affectionately, in order to set forth for your consideration the reasons of our organization, and the claims we believe we have upon the sympathies and regards of our British brethren, in common with all others who love the Lord Jesus Christ. As we have separated ourselves from all connection with the Baptist General Convention of these United States and their Board of Foreign Missions, it behooves us, from respect to our brethren at a distance, to show them that we have been fully justifiable in this act, and in adopting a course involving such responsibilities as our Society have assumed.

You need not be reminded, dear brethren, that it has been always the misfortune of our country, to number among its institutions, that most horrible system of slavery, over which you have long sorrowed in contemplating our condition. Strange as it now seems to us, as well as to you, it is but a few years since we, who now address you, perceived in its full force the guilt of a voluntary connection with such a God-dishonoring and wicked system. The writer of this, was, but a few years ago, himself, the owner of about thirty slaves, although at the time an ordained minister of the Baptist denomination. He has since indeed avoided further guilt in it, by doing justice to those whose rights he then neglected, yea, denied. But he was not alone in this guilt. All of us, by holding him in our communion, were partners in the crime. But through that grace of God which enlightens and converts, we have repented, and desire now to regard *all men* as our *brethren*, and *none* as *slaves*. It is not our happiness, however, to say that all of our denomination have repented with us. Indeed we form but, comparatively, a small part of the denomination. As a body, the Baptists of this country are still united in supporting, directly or indirectly, slavery and slave-trading, and by consequence all its terrible evils. Baptists who have no slaves themselves are in intimate communion with those who have them. A very considerable proportion of Baptist ministers are slaveholders, and yet they have free access to the pulpits in almost every part of our common country, yea, they administer, oftentimes by invitation of those who possess no slaves, the sacred elements of the Lord's supper. In the Baptist General Convention, for the thirty years of its organization, slaveholders and non-slaveholders have met in common fellowship. Its Presidents have, for the most part, been slaveholders. We would willingly draw a veil over the revolting features in the character of those who have gone to give their account to the God whom they profressed to love, and especially of those who were generally faithful to their Lord; but regard for the cause of humanity and of Christ, requires us in this connection to notice, that one of the most honored Presidents of that Convention, doubtless blinded by the long habits of a corrupting system, left to his heirs a property in slaves; and it is most mortifying because too true, that the following advertisement appeared in the public papers: 'On the first Monday of February next, will be put up at public auction before the Court-house, the following property, belonging to the estate of the late Rev. Dr. Furman, viz: A plantation or tract of land on and in the Wateree swamp. A tract after the first quality of pine land, on the waters of Black River. A lot of land in the town of Camden. A library of a miscellaneous character, chiefly theological. Twenty-seven negroes—some of them very prime. Two mules, one horse and an old wagon.' The President of the Convention at this time, W. B. Johnson, D. D., of South Carolina, is a slaveholder; and in a communication since he was elected to that office, he adopts, as his sentiment, this language: '*That, when in any country, slavery has become a part of its settled policy, the inhabitants, even Christians, may hold slaves without crime.*' And in the same communication, after urging that Jesus Christ and his apostles sanctioned slaveholding, he says: 'I would here entreat you and such of my abolition brethren, as value the good of the negro in this land and the peace and union of our Zion, to desist from your efforts to give us counsel, which we will not follow, and to impose on us requirements, to which we will not submit.' An effort was made to exclude from offices of honor and trust, in that body, known abolitionists. And they succeeded by an arrangement that would be disgraceful to a political assembly, in excluding from its list of officers brethren who have grown grey in the zealous service of Jesus Christ. Our beloved brother Galusha, whose praise had been for many years in all the churches, and whom many of you met in 1840 at the Anti-Slavery Convention in London, was one of the proscribed, and the one indeed against whom they specially aimed.

These facts and many others have confirmed us in the belief which for some years we have been gradually acquiring, that it is inconsistent and criminal to hold connection with a body that recognizes slaveholders in communion and church fellowship. For although there are doubtless many slaveholders, who, irrespective of this objectionable feature in their principles, are possessed of many lovely and amiable and Christian traits of character, and whom on account of which we may love as men, and hope for as Christians, yet to receive them and recognize them as the representatives of the Christian religion before the world, is an insult to the Lord Jesus himself, and ruinous to the purity and benevolence of his church. And this view of the subject is rendered more obviously correct when we consider that these slaveholding Baptist members and ministers are not only guilty of the relation itself, but many are also guilty of those enormities which are apt to grow out of irresponsible despotic power. They are in the habit of scourging their slaves, and of treating them not only as a degraded race, but in some things worse than brutes are treated. They measure out to them a scanty allowance of provision of the coarsest kind—confining them for the most part to common Indian corn, which they may grind as they best can in the hours of night. They clothe them in the coarsest stuff, and with not enough during the year to keep their nakedness concealed. They take little or no pains to give their slaves religious instruction. Yea, more, they punish their slaves oftentimes for attending to the duties which grow out of the relations of husband and wife; and parent and child. A mother hears her infant crying bitterly for the nourishment of the breast; she leaves her task and pacifies her babe. That task is unfinished, and that mother's back is scourged. Her master is a Baptist—perhaps a deacon, or even a minister. No church calls him to account for it. The Sabbath comes, and that master prays with his brethren, or hands the sacred elements, or preaches from the consecrated pulpit—and no one cares for that poor slave mother—although perhaps a member of that very church. This is no fancy sketch, 'tis sad realty. And they are not a few who do these things; they are many, so that they give countenance to one another until they are unconscious they are committing crime.

And yet these things are now going on; and to the General Baptist Convention may come a delegate who is stained with the blood of his brother whom he has scourged; or who may have paid his expenses to the meeting with the price of some wife sold far away from her husband, and by his side in union and in fellowship will sit other brethren to consult about sending the gospel of love to distant pagans, and then together partake of the emblems of that Saviour's body and blood who came to preach deliverance to the captive and the opening of the prison doors to them that are bound. And this they do whilst one hundred thousand Baptist members, and some of them ministers, are groaning in slavery.

The inconsistency and criminality of all this is now to us so glaring that we are amazed that it is not equally so to all. But although for years we have been endeavoring, through the press and by other means, to induce our brethren to break off this sinful communion, our efforts have been unsuccessful. For ourselves, however, we cannot any longer unite with those who directly or indirectly give a voluntary support to a system so fraught with iniquity, and so disgraceful to a Christian profession. And we have deliberately, and solemnly, and prayerfully come out from them. But we love the *Baptist* cause, because we believe it is the cause of Christ, and we love the *missionary* cause, because we know it is the cause of Christ; we therefore rejoice in that independent form of church government, which enables us to separate ourselves from an existing evil without necessarily destroying our church membership or preventing a union of kindred hearts to conduct the missionary enterprise. We have separated ourselves from an organization founded, supported and sustained in common with slaveholders. But we have not abandoned thereby the missionary cause. We have formed a Society (the Constitution of which we herewith send you,) for promoting according to our ability the great work of bringing the world to the knowledge of the truth as it is in Jesus Christ.

We ask your sympathies, beloved brethren, and your co-operation, so far as our Society shall commend itself to your approbation. And may the God of peace and love be with you and us, and with all who love the Lord Jesus Christ in sincerity and truth.

WM. HENRY BRISBANE,
Cor. Sec. of A. and F. Bap. Miss. Soc.

Weymouth and Braintree Female A. S. Society.

The quarterly meeting of the Weymouth and Braintree Female Anti-Slavery Society was held on Monday, the 26th of June, at the house of Deacon Eliphas Thayer. After reading from the Bible, and prayer, the following resolution offered, by Mary Weston, was adopted:

Resolved, That we will give what aid may be in our power to the table of the anti-slavery sewing circle, for the annual Massachusetts Fair, to be held in Boston on Christmas week.

Mrs. Pierce offered the following resolution, which after some remarks by herself and others, was unanimously adopted:

Resolved, That while we consider the Canada Mission as deserving the sympathy and aid of the religious and philanthropic, and while as abolitionists, we joyfully recognize its collateral benefit to the anti-slavery cause, we yet believe the emancipation of two and a half million of slaves held in the most unrighteous bondage, to take precedence of every other work of philanthropy, and consequently, protest against the doctrine, that by laboring for this Mission, any portion of duty to the slave is discharged.

Voted, That the proceedings of this meeting be published in the Liberator.

HANNAH PIERCE, *Pres*
MARY WESTON, *Rec. Sec.*

The members of the society absent from the above meeting, are respectfully requested to carry out the first vote by donations either of money, or articles to the sewing circle.

The Methodist Church.

MASSACHUSETTS, June 24, 1843.

W. L. GARRISON:

DEAR FRIEND—I read, a short time since, in your paper, under the very appropriate head, 'Refuge of Oppression,' an article from the 'South Carolina Advocate,' showing what is the position of the Methodist Episcopal Church, in relation to domestic slavery. After showing that *one hundred thousand* slaves belong to the communion of that church, and asserting that 'ten times that number attend the ministry of the same,' the editor throws himself into the field of combat against the advocates of emancipation, with as much hypocritical cant, and show of regard for their welfare, as could be made by the truest friend of man.

The editor plants himself upon the position that the M. E. church '*ought* not to do any thing to break up the relation of master and slave, if it could!' because, forsooth, these slaves are enjoying the services of the church and ministry, in behalf of their souls. In other words, the slaveholding preachers of a slaveholding church, are *preaching* to their slaves, and call that *laboring to save their souls!* They overlook two important *facts*: (1.) The fact that they have no religion themselves to impart to their slaves. (2.) That if they had any, the very fact of their holding their slaves in the condition of chattels, and treating them as such, would forever prevent the slaves from having any just conceptions of the true character of God, or the nature of true religion.

I do not deny but these men may be good *Methodists*, (of the *modern* stamp,) but that they are therefore *Christians*, is quite doubtful—and while the word of God remains true, and is the *standard* of christian *faith*, and the *test* of christian *character*, it never can be made to appear, to an impartial and enlightened mind, that those who steal man from himself, and rob him of his daily earnings—steal his wife and little ones from his defenceless cabin—sell them upon the stand with cattle—tear the crying babe from the mother's breast, and put it up separately, to be sold to strangers, of inferior value to masters on the part of slaves,) from the millions who come under their control, and deny the sacred rights of the marriage relation, beside ten thousand untold injuries inflicted upon them by day and by night, can possess the spirit of Christ—can be *followers* of Christ. And the testimony of Christ himself on this subject is—'Except a man deny himself, take up his cross and *follow me*, he *cannot* be my disciple.' With much greater show of propriety, and with a much higher claim to the charity of the good, might the greatest horse-thieves in Christendom profess to be Christians—and with more consistency might midnight robbers profess to love their fellow-men, and to desire their souls' welfare, than those who live from day to day upon the earnings of the men and women whom they have reduced to the condition of chattels—beasts of burden. How ludicrous would it appear for the robber, as he should throw his helpless victim upon the ground, and tear out his purse, and rifle his pockets, to bow down by the side of his plundered brother, with his grasp firm on his throat, to go to work preaching the gospel to him, and praying for the salvation of his soul? Who would dare call such an infamous wretch a Christian, even though he might be a Methodist Bishop? And yet how much more consistent would such mock-religion appear in the sight of impartial truth, than the hollow-hearted and impious mockery of preaching and praying for the salvation of the slaves, by those who make them such, and are daily robbing them of more than gold and silver, or than life itself!

In one of the troubled editor's spasms of slaveholding religion, while in the full *power* of it, he says: 'On the Methodist ministers in particular, the religious instruction of two and a half millions of our colored population depends. Our missions sweep the seacoast, from Cape Fear to Pensacola; and our missionaries are in every direction, *going out after these multitudes*, who are as sheep having no shepherd.' Truly indeed are they as 'sheep having no shepherd.' But, alas for them, that those who pretend to be their shepherds are *ravenous wolves* in sheeps' clothing! With the gospel in one hand, they approach the trembling, bleeding sheep, and lambs, while the other hand is raised with the heavy whip to enforce subjection to their merciless authority! With a 'mouth speaking great words' of love, they lure the helpless victim, while the destroyer lurks within to prey upon the virtues they plunder beneath high heaven. Yea, indeed are they 'as sheep without a shepherd'! Priests there are, who minister at the bloody altar of their Moloch, but while they PRAY *over them*, they ruthlessly PREY *upon them*. And this horrid business sweeps from Cape Fear to Pensacola'! And in enlightened, christian America! In the Methodist Church! spirit of HENRY! spirit of WESLEY, witness! No wonder that these cowardly vultures are alarmed at being forsaken of their 'brethren' at the North! Division or secession may properly alarm them. The spirit of the crucified Son of God could be no more highly insulted than to compel it to remain in fellowship with them, however, and they will be forsaken, not only by their *brethren* of the North, but God himself will give them up as he did the deluded Pharaoh and the Egyptians, to their own delusions. *Leave them alone!* No, they can never be left alone—the spirits of the murdered victims of their oppression and lust will haunt them through time, through the dark and loathsome grave, and through an eternity of merited darkness.

I hardly know whom most to abhor—the hardened hypocrite, who can thus talk of saving souls by devilish sorceries, or the blinded sycophants in the non-slaveholding States who yet plead for union with such apostates. 'A man is known by the company he keeps.' If Methodists are so glued to and bound up in their idol *isms*, that they cannot break loose from man-thieves, the fear may justly be entertained of them, that, were they in the circumstances of their slaveholding 'brethren' of the South, they would imitate their practices. They can in no other way show they would not imitate them, than to repudiate, at once and forever, (like the venerable Sprague of Duxbury,) all the slaveholding Christianity of the South—*Methodism* to the contrary, notwithstanding.

I think the time has come when the true friends of Christ—when the friends of the christian ministry—when the friends of the true church and of pure religion, should come out from among those who trade in the bodies and souls of men, or who apologize for the traffic, or who remain in fellowship with them. And I wish again to declare, 'before all Israel and the sun,' that no sect, nor no standard of Christianity shall receive my feeble sympathy and aid, which is not the uncompromising repudiation of slavery, and all other iniquity.

Such articles as the one here referred to, are striking characteristics of the pro-slavery [illegible]. They are, moreover, pleasing indications [illegible] friends of freedom; showing, as they do, a [illegible] tion on the part of slaveholders and their apologists, that clearly indicates a conviction of the [illegible] danger in which their darling institution [illegible] by the rapid spread of abolitionism at the [illegible] They are satisfied, that with them the case is [illegible] perate. A few more struggles, and the [illegible] freedom will burst her chains, and the [illegible] shall go free. God speed the day! And let [illegible] let prayer go up from every true heart, that [illegible] baptism of the spirit of liberty and love may be showered upon the friends of emancipation, that zeal diffused through the ranks of the abolitionists, and union of feeling and concert in action [illegible] after mark the progress of the cause. And let [illegible] friend of the cause give a cheerful land.

'Sons of the best of fathers, will ye falter
With all they left ye perilled and at stake
Ho—once again on Freedom's altar
The fire awake!
Prayer-strengthened for the trial, meet again
Put on the harness for the moral fight,
And with the blessing of our heavenly Father
Maintain the right.

Yours, &c. J. N. T. TUCKER.

Correspondence of the N. Y. Journal of Commerce.

Repeal Meetings.

The meetings which have been held in Ireland, which Mr. O'Connell has attended, were [illegible] of enormous masses. At some of them from [illegible] 000 to 500,000 people were in attendance, [illegible] none of them less than 150,000 to 200,000 assembled. There have been seventeen of these meetings held in various parts of the country, and the [illegible] of them were distinguished for spirit-stirring [illegible] es, and the most profound order, quietude and [illegible] larity. But notwithstanding no outrage [illegible] these gigantic gatherings, the Lord Chancellor of Ireland, Sir Edward B. Sugden, has dismissed the magistrate from the commission of the peace, who happened to attend these meetings, and the government in England have approved of his conduct. The law Lords, in the upper House, in connection with the administration, have emphatically declared such huge assemblies to be illegal, and the attorney and Solicitor General have been consulted as to the prudence of prosecutions. Thus you will see that the Tories are pursuing their old course, and are resolved to adopt coercion instead of conciliation. By so doing, they will make martyrs, and rouse [illegible] in thousands, the disaffected, but never will they put down agitation or appal a solitary repealer by insane and despotic proceedings.

HIGHWAY ROBBERY IN WEST JERSEY.—A highway robbery of the grossest character was perpetrated in one of the quietest neighborhoods of New-Jersey, about 9 o'clock on Tuesday night last, on the person of Thomas H. Robbins, a constable of Salem county. We give the following particulars as given in the papers:

'As he was returning to his home in Scallion, his horse was suddenly stopped by a person who [illegible] lines he could faintly discern, and at the same moment he received a violent blow which knocked him from the sulkey and laid him senseless on the ground. Upon his return to consciousness he made his way to a house in the neighborhood; and, from the time of night at which he arrived, he supposed he must have lain on the ground an hour and a half, entirely insensible. Here he discovered that he had been robbed of between two and three hundred dollars, together with a wallet containing a number of papers. The horse and sulkey were left by the robbers at the place where the attack was made, a half mile from Scallion, on the road to Sharptown.

Circumstances tending to attach suspicion to [illegible] men, one a near resident, by the name of Armstrong, and the other Lawrence Headly, of Gloucester county, they were arrested and underwent an examination before David Linch, Esq. During the proceedings usual in such cases, Titus evidently became alarmed, and by some excuse induced the officer who had him in charge to permit him to go to the edge of a swamp near at hand; the constable accompanying him, but it appears, did not in the least anticipate that the prisoner would attempt to escape. However, no sooner did he find *him* off his guard, than he dar

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☞ Hereafter, letters intended for the special attention of the Editor of the Liberator, must be addressed to him at Northampton, Mass. (post paid,) until further notice. Communications for publication in the Liberator may be sent to his address at Boston, as usual.

Mr. Webster's Speech on Bunker Hill. No. I.

It is not possible that the late celebration on Bunker Hill can have been either pleasing to God, or honorable to the people of the United States. Failing in some particulars, it is to be regarded as an audacious exhibition of national hypocrisy, equalled by nothing in history, and only faintly illustrated by the conduct of the Jewish people, who, at the very moment they were pretending to seek God daily, and to delight to know his ways, 'as a nation that did righteousness'—and were asking of him the ordinances of justice, and affectedly taking delight in approaching to God—were smiting with the fist of wickedness, tightening the bands of oppression, and subduing multitudes of their fellow-creatures to the galling yoke of tyranny. Surely, it would not be more than monstrous, for a people given over to all baseness of mind and body, to erect a monument in honor of Purity, and to join in celebrating its completion. Not less absurd, not less monstrous, was the scene witnessed on Bunker Hill, on the 17th of June: for in that pageant were embodied all forms of moral dissimulation, cant, bombast and impudence. The festivity was general—the commemoration a universal act. It is to constitute a part of the history of the United States; not simply of Massachusetts. The leading participants in it were the President and his Cabinet, and other distinguished officers of the government. All parts of the republic were represented by accredited delegates. An 'uncounted multitude' came 'from the broad savannas of the South, from the newer regions of the West, from the rich valley of the Genesee and along the chain of the lakes, from the mountains of Pennsylvania, and the populous cities of the coast.' The battle of June 17, 1775, was for a national object, involved national consequences, and led to national deliverance from a foreign yoke. The erection of the monument was an affair of national importance, interest and glory.

If there be any trait of character specially detestable in the sight of God or men, it is that of hypocrisy. The wolf in sheep's clothing—it is Satan in the form of an angel of light. No marvel that Jesus was filled with intense indignation, and led to give utterance in the severest language, in contemplating the hypocrisy of the rulers and teachers in his own time. 'Wo unto you, scribes and Pharisees, HYPOCRITES! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness. Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity. . . Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?' [Read the whole of Matthew, 23d chapt.] This nation is rotten with hypocrisy, and pregnant with falsehood. How—in *words*—recognizes the freedom, the equality, the inalienable rights of mankind! How—in *acts*—it annihilates those rights, denies that equality, and scoffs at that freedom! How great, in *profession*, is its reverence for liberty! How strong, in *practice*, is its attachment to slavery! The celebration on Bunker Hill constitutes the climax of its iniquity.

I turn to the Address of Mr. Webster, delivered on that memorable occasion. It is scarcely attainable for the intellect so vigorous and a mind so capacious as his own, to make a feeble effort under circumstances [illegible] equal of it. It contains few passages of robust thought, or expansive love, or rhetorical power.—Marked by his usual simplicity of style, it yet lacks the declamatory fire, the axiomatic forms of speech, the overpowering unction of feeling, that have characterized some of his other productions. Its exordium—though certainly pertinent in any account of the origin, progress and completion of the monument—is common-place, occupied as it is with the petty details of individual merit, in relation to the building of a stupendous granite pile. What strikes me as somewhat singular is, that more space is given to recount the death and worth of George Blake, 'a man of no mind and talent,' and twenty times as much to emblazon the virtues of Thomas H. Perkins, than is consistent in a notice of the life and death of LAFAYETTE! Indeed, all that is said by the orator, respecting the latter—'Lafayette sleeps in his native land.'—except that, in view of the fact that this distinguished champion of American freedom was present at the laying of the corner-stone of the monument, and that the project for building it was conceived and announced to the people during his last sojourn among them—strange, I say, that Mr. Webster should have left entirely unimproved so rare and apposite an opportunity to bestow an elaborate eulogium on his revolutionary services and eventful life!

The Address is too purely historical for such an occasion. It is defective in honesty of heart, and imbecility of judgment. It is an effort to please, rather than to benefit the people; and distributes praise with a liberal hand, but finds nothing to censure in our present career. Acting as the historian of his country, justice and verity demanded of Mr. Webster, not that he should record its evil, as well as its good deeds. But to do this required moral courage, insensibility to public anger, reverence for truth, and deep solicitude for the welfare of the republic. These traits are not perceptible in the character of Mr. Webster. He knows well how to play the flatterer, but in him there was none of the elements of a reformer. Morally and politically he is a 'colossal coward.' In the light of reason, the selection of such a man to be the orator on Bunker Hill was a biting satire on republican liberty, and a shameful insult to the memories of those who perished in 'the first great battle of the revolution.' He, the man of men—the first choice of millions of freemen—the one pre-eminently qualified among seventeen millions of people—to deliver the address on such an occasion! The man who travelled to Richmond, Virginia, on an electioneering tour in 1840, and then and there, 'in the face of an October sun, and in the presence of a great crowd of murderous tyrants and enslavers of mankind, gave a pledge in behalf of himself and the people of New-England, to stand by the southern slave system, and to go on the anti-slavery enterprise, as long as southern slave-mongers should choose to trade 'in men and the souls of men'! The man who, as the leading Senator in Congress from Massachusetts, saw the sacred right of petition cloven down, session after session, and raised no note of remonstrance, no voice of warning, against the tyrannous deed! The man who has seen millions of his countrymen chained, scourged, robbed of every right, defrauded of every privilege, destitute of every enjoyment, ranked with household goods and articles of merchandise, sold at public auction, without any hope or prospect of redemption, and yet has never shed one tear of sympathy for their fate, never felt one throb of indignation in view of their terrible treatment, never once opened his mouth to plead their cause! The man who has prostituted his great talents in negotiating with the British government, to cause the self-emancipated, heroic slaves of the Creole to be given up to their own government, that they may be put to an ignominious death, as rebels and murderers, merely for asserting the example of Washington, Hancock and Adams'! He the chosen orator for the 17th of June, 1843, on Bunker Hill, to expatiate on the blessings of civil and religious liberty, and to eulogize those who resisted unto death 'a three-penny tax on tea'! Assuredly, if the people of New-England, of Massachusetts, had been true to themselves, and loyal to the cause of liberty,—if they had not 'basely degenerated from their parent-stock,' become pharisees in profession, and hypocrites in practice, and put out the eyes of their understanding,—they never would have consented to the appointment of DANIEL WEBSTER as the orator on the occasion alluded to. But the whole affair was a sublime mockery, and it was perfectly in character to place him at the head of it.

What the occasion demanded was, not merely a retrospect of the past, but a sober, careful, faithful survey of the present condition of the country; not only a picture of what had been achieved by revolutionary valor and self-sacrifice, but a description of what remained to be done by other and higher instrumentalities, to give peace, security, permanency to the people. Nothing can be more dangerous than to administer compliments to national vanity; for every country has an abundance of this commodity, even for exportation, and none appears to be so well supplied with it as our own. It is true, in the peroration of his discourse, Mr. Webster speaks of duties and obligations to be performed; bids us remember 'the sacred trust, attaching to the rich inheritance which we have received from our fathers'; tells us to feel our personal responsibility for the preservation of our institutions of civil and religious liberty; invokes us to 'remember that it is only religion, and morals, and knowledge, that can make men respectable and happy under any form of government'; and reminds us of 'the great truth, that communities are responsible, as well as individuals.' But a homily like this defines nothing, and is not intended to be applied to any thing. It is nothing more than a sop to the religious sentiment, and an unsuccessful effort to appear virtuous. Neither the man who gave utterance to it, nor the people who heard it, comprehended its actual meaning. 'No government,' said Mr. Webster, 'is respectable which is not just.' Did he mean to say that the American government is unjust, and therefore degraded? Not he! Did the assembled multitude understand him as impeaching the integrity and honor of the country? Not they! Had he so meant—had they so understood him—his praise had been small on that day; their tumult had been great. Yet, that injustice is the distinguishing feature of our government, all men know. For what is implied in the fact, that under it, three millions of people lie crushed and bleeding, if it be not injustice in its most dreadful form? There was no sincerity, therefore, in the words of the orator; no self-conviction in the minds of his hearers.

Be it conceded that this was an occasion that justified praise—even high-wrought panegyric. It also called for solemn warning, stern rebuke, strong condemnation. These being omitted, the praise becomes no less dangerous than flattery. 'Credit to whom credit,' but also censure to whom censure is due. 'We may praise what we cannot equal,' says Mr. Webster, 'and celebrate actions which we were not born to perform.' This is true; but when he avers that 'Heaven has not allotted to this generation an opportunity of rendering high services, and manifesting strong personal devotion, such as they [the patriots of the Revolution] rendered and manifested, and in such a cause as roused the patriotic fires of their youthful breasts, and nerved the strength of their arms,' he shows that while he is able to describe the past, he is unable to appreciate the present, or to take a large survey of the future. These are more solemn, more eventful, far more grand and sublime times—times requiring a more self-sacrificing spirit, a higher and better kind of courage, a holier zeal, a loftier devotion—times incomparably more trying to the souls of men—than those which our revolutionary fathers were called to experience. But, having eyes, the boasted 'Defender of the Constitution' is blind; having ears, he hears not. What to him is the present? Nothing. What is he doing to advance the welfare of the future? Nothing. The past—the past—the past! On that he can dwell with exultation, expatiate eloquently—a pigmy in heart. His courage is of the most dastardly character; his regard for human rights incomparably less than for his own popularity; his estimate of the cause of freedom low, partial, false, *American*. Another struggle, mightier than of old, for the emancipation of three millions of people from servile chains, is going on in the land; but, in the eyes of the *purchased* Webster, it is as despicable, as treasonable, as unjustifiable, as was the revolutionary war, for a time, in the eyes of the tories of England. It is a struggle on the part of the few against the many—the weak against the mighty—the poor against the rich—the friends of universal liberty against the supporters of a worse than absolute despotism. It is a struggle to secure to all the full enjoyment of those rights, which the patriots of 1776 fought and bled in vain to establish; not limited by any geographical boundaries, nor actuated by any local considerations, nor animated by any vindictive feelings towards those who are enacting the part of tyrants; waged with ethereal weapons, stained with no other blood than that of its own martyrs, full of stirring incident, rich prospectively in historic renown, glorious in its object, magnanimous in its spirit, sublime in its moral majesty, on the speedy triumph of which, the prosperity, the harmony, the very existence of the republic depend! In every one of its features, it wears a nobler aspect than any of those which characterised the revolutionary war. Laurels are to be gathered in it, that never fade; a name and a fame, that shall survive those ever obtained by diplomatic skill or political success, or on the battle-field of blood-spilling war. Yet Mr. Webster dares to libel Heaven by saying that it 'has not allotted to this generation an opportunity of rendering high services, and manifesting strong personal devotion,' such as they rendered and manifested, who rushed to the strife of blood sixty years ago! O, this is a melancholy exhibition of mingled cowardice and slothfulness, under circumstances which admit of no palliation! Yet, how all tongues are extolling the might, the intellect, the spirit of DANIEL WEBSTER! 'How great, wide-spread, enduring is his reputation!' they exclaim. 'The pride of America! a prodigy among mankind! It is on such flatteries that he is attempting to feed his immortal nature, while he rejects the bread and the waters of life. The greatness of his intellect cannot save his memory from the corruption of morality. Nothing can perpetuate that memory but its connexion with every righteous reform, every virtuous struggle for liberty, every just testimony against wrong-doing, during the remainder of his life. For statesmen and politicians, for warriors and chieftains, there remains no honorable place on the scroll of fame, or in the annals of time. Their memories shall fade away in the pure, noon-tide light of a new dispensation, as the stars of night retire before the blaze of day.

Thus it shall be with the name even of WASHINGTON, who, in the remembrance, affection and gratitude of the American people, has been made by them more than a rival of Christ, and practically exalted 'above all that is called God.' The language of panegyric has long since been exhausted to describe his merits; but, as if emulous of surpassing all panegyrists who have gone before him, and of drawing a portraiture that should immortalize the artist as well as the subject, Mr. Webster has tasked his genius and imagination to the utmost, adequately to represent the heroic glory and moral grandeur of the character of Washington. Vain, though brilliant attempt! From the low eminence on which he stood to survey that character, looking at it through the disordered medium of a carnal vision, and measuring it by the imperfect rule of worldly patriotism, Mr. Webster has given utterance to sentiments that challenge the assent and admiration of all who are subjects of 'the kingdoms of this world.' From the high eminence of Christianity, and in the light of universal and perfect love, the character of Washington is seen to be radically defective, and unworthy alike of praise and imitation. Instead of loving his enemies, and endeavoring to overcome their evil with good, he hated them even unto death, declared war against them, washed his hands, garments and soul in their blood. See what has long been proudly claimed for him! 'First in war, first in peace, and first in the hearts of his countrymen!'—*First in war!* The first to give the blow,—to spill human blood—to lead others to the conflict of death! What a eulogy! How shocking, how incongruous, how impious it would sound to apply it to the Son of God! 'First in war!' Can that which is degrading to the character of Christ, be worthy of praise and homage in that of Washington? But let us be just. It is also claimed for the latter that he was 'first in peace.' Absurd paradox! At best, it amounts only to this—that, having the disposition to be the first to resort to arms in defence of his rights, he was also disposed to be first in effecting a truce; but only on this condition:—'If you will let me alone, I will let you alone. If you will not strike me, I will not strike you. If you will not attack the liberties of my country, I will not kill and destroy by way of retaliation. If you will be peaceable, I will; if not, remember I am FIRST IN WAR.' How different the spirit of Him, 'who left us an example, that we should follow his steps; who, when he was reviled, reviled not again; *when he suffered, he threatened not*; but committed himself to him that judgeth righteously!' Either Jesus or Washington must be rejected, as unworthy to receive the homage of mankind; for their traits of character were utterly dissimilar. 'First in the hearts of his countrymen.' This is a terrible fact. It is far more unpopular and hazardous to arraign the conduct of Washington, than to speak against Jesus Christ.—He is incomparably before Christ in the esteem of the American people; and they regard his 'Farewell Address' with far higher reverence than they do 'the glorious gospel of the blessed God.' They are patriotic idolators. No matter who comes next—Washington must stand 'first.' I know how angry my countrymen will be with me, for presuming to dispute the right of Washington to be first in their hearts; but will they do well to be angry? I readily concede to him all that worldly patriotism claims in his behalf; but I say that worldly patriotism, though it is something preferable to cowardice and a slavish spirit, is not christianity, and, therefore, not to be applauded as worthy of imitation. It may be said that Washington was a pious man. In a popular sense, this is true; but his piety was made compatible with the most oppressive and murderous acts.

Mr. Webster vauntingly says of Washington—'He is all—all our own. I claim him for America.' The boast and the claim are equally derogatory. They are local, partial, invidious. Washington gave himself for his country, not for the world. He was strictly 'an American production.' His philanthropy was not expansive; his abhorrence of oppression was not sincere; his regard for the rights of man was not founded on principle;—for while he would not submit to wear even a political yoke himself, and was inciting his countrymen to throw off that yoke by physical force, and was professedly the champion of the Declaration of Independence, he was basely enslaving men, women and children, grinding their faces to the dust, herding them with four-footed beasts, depriving them of all their rights, and living on the fruits of their unrequited toil! Nor did he release his tyrannical grasp on them, till he felt that of death on himself. And *he* is the paragon, the idol of America! the first in the hearts of his countrymen'!

What shall be said of the example of Washington as a warrior and slaveholder? Say, ye friends of peace—say, ye friends of impartial liberty—is it worthy of imitation? Has it not been disastrous to the cause of Humanity, far beyond all human estimate? Is it not time to exhibit it in its true light—to assert its utter incompatibility with a great soul, a true life, a christian disposition—to unmask its selfishness, repudiate its claim to homage, cry out against its impiety? Shall a stain be cast on the character of Jesus Christ, in order to screen the reputation of Washington?—Shall he be ranked among the friends of liberty, who

a pigmy in heart.

Episcopal Board of Missions—'The Spirit of Missions,' and the M'Donogh Scheme.

A vigilant correspondent has sent us the following sketch of the proceedings of the above body of ecclesiastics, at their late session in this city, with the apt remarks accompanying them. He denominates the Episcopal Church 'the zero point in all moral enterprises.' At first thought, this would seem to define her position exactly, in the moral horizon; but after all, it rates her temperature too high—she is *below* zero—if indeed the term 'moral' be not as great a misnomer, in its application to her, in any sense, as to Satan himself.—EDS.

MR. EDITOR:

I send you a slight sketch of the notice which the Episcopal 'Board of Missions' thought fit to take of the disgraceful approva by their organ of the Mc Donogh scheme. Don't say such a record has no use. The position of the Church shows us the measure of our progress; and it is cheering to glance at it, now and then. The Church has some use, after all. Without her, how should we know where the world stood a hundred years ago? Every generation models a Church for itself, placing the corner-stone at the average point of its own progress. The next may know how fast itself advances by watching the Church establishment as it vanishes in the distance behind.

The Episcopal Church, too, has a further value. It may be taken as the zero point in all moral enterprises. 'The glory of being farther behind the age than any other ecclesiastical body among us they acquired early, and have never lost.' I need not add a word to the indignant scorn with which the entire North, whether abolitionized or not, (always excepting, of course, the religious papers,) have noticed the cunning cruelty of Mr. McDonogh.

It seems the Vestry of Zion Church at Mendon, Illinois, transmitted to the Board of Missions of the Protestant Episcopal Church of the United States, which was in session in this city on Wednesday and Thursday, the 21st and 22d of last month, a memorial remonstrating against the conduct and remarks of the Editor of 'The Spirit of Missions' upon this subject.

There were present in this body, from the Southern States, the Bishops of Maryland, Tennessee, Louisiana, and South Carolina, and perhaps others.

On Wednesdry, Judge Huntington, of Connecticut, moved that the memorial I have mentioned be referred to the Committee on 'The Spirit of Missions.'

[This memorial, in the course of the debate which followed, was read in part, and appeared to be admirably written.]

The motion was debated nearly an hour.

Rev. Dr. VINTON of Boston was in favor of the proposed reference; not because he wished to see the Church agitated by the abolition excitement, for no one could deprecate such agitation more than himself; but because he thought that petitions from any branch of the Church, if respectful in their tone, should be received and treated with courtesy.

Some other person moved to amend by referring the letter to one of the Missionary Committee.

The Rector of St. Bartholomew's, New-York, (name not recollected,) thought that if the letter was referred to a committee, the editor of the Spirit of Missions ought to appear before them in his own defence, since he was the person who had been accused by the petitioners.

Bishop DOANE, of New-Jersey, said the subject of abolition was one with which the Board of Missions had nothing to do, and he therefore hoped the letter would not be referred at all. He moved a resolution, to the effect that, as the subject of the petition was one, the cognizance of which did not come within the duties of the Board, the petitioners have leave to withdraw. He did not think the matter was entitled to any other notice.

The Bishop of Maryland was for acting in the most summary manner, and giving the petitioners leave at once to withdraw.

Judge HUNTINGTON was very desirous that the petition should be referred. He was no friend to abolition, but he did respect the right of petition. Congress had done much to promote excitement by refusing to receive petitions. Had the first petitions for the abolition of slavery been received and referred, and their prayer refused on proper grounds, all agitation would have ceased long ago. He wished to have this petition referred, not to promote excitement, but as the most effectual way of preventing it.

It was contended by several, that the *editor* of the Spirit of Missions was alone responsible for what he wrote; and, therefore, that no action could be rightfully asked of the Board. But others said that this was not generally understood, and that some public announcement was needed to satisfy those who had complained.

No one spoke as an abolitionist, and all (without exception, I believe,) expressed a desire that the question of slavery might never be brought into the body to disturb its harmony. The motion of Bishop Doane finally prevailed, and the petitioners had leave to withdraw.

The next morning, the Secretary read the minutes of the previous day. They stated that the memorial of Zion Church, Mendon, Illinois, had been laid upon the table, and on motion of Judge Huntington, taken up. The Judge said he was not satisfied with the record. He had moved that the Illinois memorial be taken up for the purpose of being referred to the committee on 'The Spirit of Missions.' This was not so stated. The bare fact of his moving that the Memorial be taken up was given, and this made him appear in a false position. The Secretary said he had consulted, since the last night's adjournment, some of the most judicious members of the Convention, and they had thought it best that the record should be made out in this manner. The rest of his remarks I do not remember. The general idea was, that 'the least said is the soonest mended.' Bishop Onderdonk asked if Judge H. would move to amend the journal. This he seemed unwilling to do, and a brother whom I knew not, moved that it be amended by omitting Mr. H's name, simply reading, 'on motion, the memorial was taken from the table.' This was agreeable to Mr. Huntington. Then the committee on 'The Spirit of Missions' reported. In the report, three resolutions were embodied. The first was a vote of approval of the periodical, or rather of the manner in which it had been conducted; the second was, that a statement be printed on the cover of 'The Spirit of Missions' during the coming year, that the Board are not to be considered responsible for the private expressions of opinion on the part of the editor. The third was an unimportant resolution about the state of the thing, whether it should have a children's department. After the reading of the report was over, Mr. Harris, the editor, rose and asked leave to read a paper. It was to the following effect: 'Whereas, certain articles appearing in the Spirit of Missions have been supposed to express an opinion on behalf of the Church in regard to slavery, and this supposition being entirely unauthorized, the editor wishes to declare his regret for having given any cause for it, and would wish to be considered as having withdrawn, so far as may be in his power, said articles.' It was voted that this be entered on the minutes of the meeting, and published in 'The Spirit of Missions.'

I have understood that a memorial from Judge Jay, of New-York, on the same subject, was in the hands of one of the Bishops present, but I did not hear of its being even read.

* *

The Cause at Home.

The following communication from our General Agent, is commended to all the friends of the cause. It suggests an important means of keeping the community alive to its claims.

To the Abolitionists of Massachusetts:

Of the cause, on whom we have been accustomed to rely to keep it before the people, have been withdrawn for a time from the Commonwealth by the grand western and southern movement. This was certainly the most judicious measure that could have been at this time adopted, as their labors are least effectual in the home-field during the season of short evenings, while in the West they are most so, because there the summer is the season for travelling, and good roads make great meetings. *But the cause must not be allowed to languish at home, because the agents are away.* Massachusetts must not stand still because fresh exertions are put forth to advance the other States.

It has occurred to my mind, that THE OBSERVANCE OF THE FIRST OF AUGUST might become the medium of an immense amount of good, should the friends in each neighborhood, town or county, make it the occasion of a social festival in commemoration of West India Emancipation. This will be a holiday unembittered by the reflections that make the 17th of June and the 4th of July melancholy days to the slave and to the abolitionist; and many a heart may be drawn to our cause by social sympathy, which an anti slavery lecture would fail to move. Let us, then, instantly make arrangements for the observance, as a jubilee, of the day that freed eight hundred thousand of our fellow-beings from slavery. Let us fan the flame of freedom, either by grand county celebrations, or by town and village festivities, as circumstances may direct. The social feast, the marshalled ranks of our children in floral processions, the badge, the banner, and the song,—the charm of social converse, of music and of dramatic exercises,—shall these all remain the mere servants of pleasure or the stimulants of party spirit? Shall they be the empty and hypocritical tribute to national vanity, when they might be made to exalt our national character, and to minister to the highest happiness? War, intemperance and slavery have too long been strengthened by them, but they shall now become helpers of temperance, freedom and peace.

Not only might pic nics, soirees, and tea-parties, with intermixture of music and recitations, be made great attractions to those who have hitherto felt no interest in our cause, but the small admission fee might, if due exertion were made, amount to a sufficient sum to ensure a course of anti-slavery lectures next winter in each town.

We have felt constrained in many instances by a sense of duty, to dissolve our connection with our respective churches and parties, because they sustain slavery. Let us consecrate the 1st of August to the strengthening of new social ties, to replace those which it has cost us so much sacrifice to sunder. When we cannot get speakers, let us rely upon ourselves, and we shall find no foreign aid needed. The consciousness that our eloquent friends are engaged at our instance in raising other States to the level of Massachusetts on the anti-slavery platform, will give a power and eloquence better than that of the lips, to what we do on the FIRST OF AUGUST to commend the case of our enslaved countrymen to the hearts of our neighbors and friends.

I am yours devotedly, for the freedom of the slave,

JOHN A. COLLINS,

Gen. Agent of the Mass. A. S. Society.

☞ The colored people, we learn, are denied admittance to the Menagerie at the foot of the Common. We regret that the proprietors or keepers of the establishment are so blind to their own interest as to exclude this oppressed class of our fellow-citizens, as their exclusion will not induce any others to attend, while it will assuredly keep away some, (and not a few, neither,) who would like to indulge their curiosity in this manner, but who cannot, while they see others unjustly excluded. Besides, these proscribed persons are admitted to the *outskirts of* 'God's sanctuary,' and is the menagerie more sacred than that 'holy' place?—Y.

Letter from Richard Allen.

DUBLIN, 18th of 6th mo. 1843.

MY DEAR GARRISON:

As usual, at nearly the last moment of time, I have taken up my pen to scribble a few hasty lines. Well—the Convention is at work, and we are not there, save Richard and Hannah Webb, who are gone to be spectators. I am sorry things are thus. It might be a noble gathering—a World's Convention—a collecting together of those who have fought and struggled—ay, and conquered too—for although the demon of slavery has not yet entirely fallen, yet he has received his death-blow—and be *I* a false or true prophet, I *prophesy* that his *death*-struggle will have taken place even in your land before ten years. Things have made wonderful progress all the world over within the last five years. Look at the West Indies! Look at the late ordinance for the abolition of slavery in the East Indies and Ceylon! Look at Hayti! Look at the rising state of the black population in many parts! Look on the map, and see how close the lands of freedom and slavery lie together! Look, I say, at these, and the thousand other *speaking* evidences, and tell me how it is possible matters can stop, or the march of freedom be prevented from progressing at a more than rail-road speed. Take courage, then, my friend! Much of the heat of the battle is endured—the victory is nearly won! Some of us *Friends* have been looking at the Indiana proceeding with no uninterested eye. R. D. Webb tells me, in a letter I had from him last night, that the matter is a good deal spoken to in the Convention, and that some are wincing under it. I am not surprised at it; I know how much of sectarianism there is amongst us—how prone we are to value our good name. But let truth be out. My heart goes with much sympathy towards the separatist band, with ardent desires that wisdom, truth, and a prayerful spirit, may be theirs. They have taken high ground—they have thrown off what, doubtless, many of them valued even 'as the value of their eye,' for the sake of the slave. May they more and more evince by their calmness, their firmness, their devotedness, that they have not taken this step without abundant call to do so, and that it will yet do much for the cause of their down-trodden fellow-man.

But I must say a little about ourselves. A mighty movement is in this land. The great masses of the people are, almost as one man, banding together for 'Repeal.' O'Connell's popularity, his power, his influence over the people seems but beginning—the gatherings of the masses are, I believe, immense beyond precedent, but it is because their hearts are deeply set on governing themselves. How matters will end, time only can tell. The government bravoed greatly at first, but they seem to find that will not do. They have poured soldiers, and guns, and cannons, and all the munitions of war, too, in ship-loads amongst us, but for what, it is difficult to say, for the people seem to have no notion of resorting to violence—they appear too confident of their *moral strength*—too alive to all they would love, by deserting that *rock* of safety, to be betrayed into any acts of violence; and so the troops are here doing nothing, living on us, eating the fat of the land, and raising the price of food. But this is soldier's work at *the best*. Our excellent friend James Haughton is indefatigably at work; to him you and we owe all the thanks for the late demonstration of the Repeal Association in favor of the anti-slavery cause; it was he who again brought out O'Connell's burning denunciations against slavery. I never saw greater perseverance displayed in bringing matters to a successful issue, than by J. H. In opposition to the desire of many of his friends, he took the chair at three successive meetings of the Repeal Association, and succeeded in having one of them entirely devoted to the anti-slavery question; you already know with what excellent effect.

I rejoice to say there is much anti-slavery feeling amongst a considerable portion, perhaps I should rather say *several* portion of our population—meetings monthly, as usual, but from the great press in the columns of the leading journals from the Repeal movement, they have no room for us or our humble movement. Be it so; we are still exercising a little influence—those who come to hear us do not at least go away with their admiration of slavery strengthened. Father Mathew was in Dublin lately again administering the pledge. He looks as well and as happy as ever. The people are keeping him admirably. Here and there, there are relapses, but the Irish are an altered people, and the 'march of improvement' is progressing rapidly.

Farewell, my friend; this meagre scrawl is hardly worth sending.

Affectionately thine,

RICHARD ALLEN.

P. S. I am sick of alluding to the doings of England in the East. The late atrocious proceedings in Scinde are but the heaping of iniquity on iniquity.

Arrival of the Steam-Ship Hibernia.

The Royal Mail steam ship Hibernia arrived at East Boston on Monday last.

The Hibernia left Liverpool on the 20th, in the afternoon, and has made the passage in twelve and a half days.

The weather at the last dates was most favorable to the crops.

The debate in the House of Commons, on the night of the 16th, on the Irish Arms bill, was the most animated that had taken place during the session. Lord John Russell's remarks, in particular, were unusually strong and pointed.

The annual meeting of the Odd Fellows at Bradford, was attended by more than 500 deputies from all parts of the country.

Offer to Government to Assassinate Mr. O'Connell.—Several obscure reports were current on Friday week, that a person had made an offer to government to assassinate Mr. O'Connell. Government obtained a warrant for the apprehension of this person, at Bow-street, on Wednesday week. He was arrested at Gloucester on Thursday; and on Saturday he was examined at the Home Office, before Mr. Hall, the magistrate, Sir James Graham and Mr. Manners Sutton being present. Sir Jas. Graham received at his private residence in Hill-street, Berkeley Square, a letter bearing the Gloucester post-office stamp, dated 'Gloucester, 5th June,' and signed 'Samuel Mayer.' The letter was couched in very rambling language, relating chiefly to Irish politics, and it contained the following sentence: 'I will undertake, as I may be advised, to run the risk of my life against O'Connell's.' Mr. Mayer explained that he wrote the letter on Saturday evening, after dinner, under the influence of wine, and of a conversation with some friends on Irish politics. He had no intention of sending the letter; but he put it into his pocket, in which happened to be a letter to his mother, and by mistake he posted the wrong letter. On discovering his blunder, he intended to write an explanatory letter; but his friends advised him not, as Sir James Graham would obviously regard the letter as a mere effusion under the excitement of wine. He expressed his extreme regret at his folly, and produced testimonials of excellent character from the high sheriff of Gloucester, and other very respectable persons. After a few remarks from Mr. Hall, the prisoner was ordered to enter into his own recognizances in the sum of £200, and find two sureties in £100 each, for his appearance at the July sessions of the criminal court, to answer any indictment which might be preferred against him. Two gentlemen who accompanied him from Gloucester immediately entered into the required sureties, and he was forthwith released.

Mr. Mayer is of gentlemanly appearance, and about thirty-five years of age. Some years back he resigned practice as a solicitor, to take a situation in the custom-house at Gloucester. He is a married man, with a family, and is said to be much respected.

Correspondence of the N. Y. Journal of Commerce.

Ireland occupies near the whole of British thought and anxiety. Thirty-six thousand troops have been stationed in that unhappy island, and every day is adding to their numbers. The navy is augmented, and there are ships of war enough upon that coast to blockade an enemy. Mr. O'Connell proceeds in his agitation, collecting vast multitudes, numbering them by hundreds of thousands, and addressing to them harangues of the most powerfully subtle and eloquently exciting character. The Roman Catholic priesthood, with their bishops, have come out still more energetically than before, in favor of a repeal of the Union, and several Presbyterian clergymen have swelled the muster roll of the Association. The formidable preparations made by the government to meet any revolt, have only tended to augment the agitation, and extend its influence; for, had it not been for the frantic ferocity of the administration, in dismissing all magistrates who take part in the discussion of the Repeal question, and threatening the vengeance of the crown on all parties connected with it, together with their ridiculously foolish parade of military force, O'Connell never could have boasted of such extraordinary support, both personally and pecuniarily. The last week's Repeal rent amounted to upwards of a thousand pounds, and during that space of time, the Liberator has addressed nearly 1,000,000 of people! There is scarcely an hour that the military are not under arms; and even during the attendances of divine service, on the part of the soldiery, they enter the house of God with fixed bayonets, and thirty rounds of ball cartridge, piquets being established in the distance, and sentries at the church door. Either the government must have some conclusive testimony in favor of a rebellion, or their proceedings will become the wonder and laughing-stock of all nations; as it is, we are all mystified with what has been already done, and what the administration may intend to do; but if any reliance is to be placed on the Times of this morning, it may fairly be inferred that the government will become coercive, and endeavor, by the sword, to crush the endeavor to repeal the legislative union between the two countries.

Important From Spain.—The intelligence from Spain is of an unfavorable character. Queen Christina and her friends at Paris have at last succeeded in rousing nearly the whole of Catalonia against the government of the Regent, and what is of more importance, a considerable portion of the troops sent to quell the disturbance in that province. The London Morning Herald of the 19th ult., states that the Governor of Valencia had been killed and dragged through the streets. The general commanding, and all the garrison, have declared for the movement, after a conflict in which several lives were lost. The whole garrison of Barcelona has gone over to the movement, and formally declared against Espartero. The same thing has occurred at Genoa and Tarragona. Turbano, when last heard of, was marching towards Saragossa at the head of fourteen batalions.

INDIA. The latest date from Bombay is the 1st of May, and from Calcutta 14th of April. There had been another important military affair in Scinde. Major Stack, who was proceeding from Sukker to Hyderabad in command of a brigade, encountered a strong body of the enemy within a days march of Sir Charles Napier's position; but they were not very resolute in their opposition to his advance, and he beat them off without much difficulty. Sir Charles Napier allowed the soldiers one day to rest, and at daybreak, on the 24th of March, he set out with the whole of his force, 6000 strong, to meet the Scindians. He found them about half-past eight o'clock, 25,000 strong, or more, posted behind one of the large nullahs, or dry-water courses by which the country is intersected in all directions.

The battle lasted three hours. The sequel is succinctly told by the Bombay correspondent of the Morning Chronicle:

'The enemy's infantry and artillery, it appears fought well, but the cavalry indifferently. Their loss was very great; about 400 bodies being counted upon the field of battle, while the neighboring villages were filled with dead and wounded men. Three chiefs fell in the action—one Hajee Mahomed Sedee, the great promoter of the war. Eleven pieces of cannon and seventeen standards fell into our hands; but very few prisonerr were taken, the Belochees fighting to the last with great desperation, and the custom of their country warfare being neither to give nor accept quarter. The greater part of their force must have been composed of men of mature age, as scarcely a single youth could be seen among the slain.

The next morning all the bodies in the nullah were found burning; a horrifying and disgusting sight. Our loss was also considerable, amounting to 39 killed and 231 wounded.

Tremendous Fire at Fall River.—We learn that a fire broke out on Sunday last, about 3 P. M. in the cabinet maker's shop of Mr. Westgate, which, before it was arrested, had laid more than one quarter of the village in ashes. Loss from $200,000 to 300,000—$100,000 of which supposed to be insured in the Bristol County Mutual Fire Insurance Co. Among the principal buildings destroyed are the well known Pocasset House, the Manufacturers' Hotel, the Custom House, Post Office, (papers, letters, &c. saved,) one large factory; Methodist, Freewill Baptist, and Universalist churches; Fall River Bank, and Savings Institution. From one to two hundred buildis, dwelling houses, dry goods stores, &c are supposed to have been destroyed—the wind at the time being heavy from the southwest. Several individuals were more or less injured, and the village presented a scene

☞ The 'glorious 4th' passed off with the usual exhibitions of tumultuous joy. Those who have the least patriotism always make the most noise about it; as those who have the least religion always make the greatest display of it.

NOTICES.

ONE HUNDRED ANTI-SLAVERY CONVENTIONS.

Arrangements have been made for holding One Hundred Anti-Slavery Conventions during the next six months, in various parts of the country, but chiefly in New-York, Pennsylvania, Ohio and Indiana—in accordance with a plan adopted at the late New-England A. S. Convention. Among the speakers who will give their attendance from the East are Messrs. John A. Collins, George Bradburn, Frederick Douglass, Charles L. Remond, and James Monroe.

FIRST SERIES.

Randolph, Vt. Monday and Tuesday, July 10th & 11th.
Middlebury, " Thursday and Friday, 13th and 14th.
N. Ferrisburgh, Monday and Tuesday, 17th and 18th.
Keeseville, N. Y. Thursday and Friday, 20th and 21st.

SECOND SERIES.

Springfield, Mass. Mond. and Tues. July 10th and 11th.
Albany, N. Y. Thursday and Friday, 13th and 14th.
Little Falls, " Monday and Tuesday, 17th and 18th.
Utica, " Thursday and Friday, 20th and 21st.

J. A. COLLINS,
General Agent of the Mass. A. S. Soc.

BOSTON FEMALE ANTI-SLAVERY SOCIETY.

The next quarterly meeting of the Boston Female Anti-Slavery Society will be held at the Marlboro' Hall No 2, on Wednesday next, July 12th, at 3 o'clock in the afternoon.

S. H. SOUTHWICK, *Rec. Sec.*

WANTED,

IMMEDIATELY, a woman to do the housework of a small family in the city.

Also a boy in a boarding-house.

An excellent situation can be obtained for a colored boy of good qualifications, who may be desirous of acquiring a mechanical trade.

Subscribers names to the United States Clarion, and the Northern Star, will be forwarded on application to WILLIAM C NELL, 25, Cornhill.

New and Grand Invention.

FRANCIS'S HIGHLY IMPROVED

MANIFOLD WRITER.

BY this wonderful invention, a letter and duplicate can be written in one operation, with more ease and greater facility than a single letter with an ordinary pen and ink.

To the mercantile, professional and travelling part of the community, this truly great invention is of infinite value, as it is a great saving of TIME, TROUBLE and EXPENSE. The principal advantage to be derived from the Manifold Writer is, that a copy of any document may be kept without any additional trouble to the writer, and without any necessity of using either an inkstand or a pen. The instrument used for writing is an agate point, consequently it never wears by use. For banks, insurance off

POETRY.

JUNE.

BY WM. C. BRYANT.

I gazed upon thy glorious sky,
And the green mountains round,
And thought, that when I came to lie
Within the silent ground,
'Twere pleasant that in flowery June,
When brooks sent up a cheerful tune,
And groves a joyous sound,
The sexton's hand, my grave to make,
The rich, green mountain turf should break.

A cell within the frozen mound,
A coffin borne through street,
And icy clouds above it rolled,
While fierce the tempest beat—
Away! I will not think of these—
Blue be the sky and soft the breeze,
Earth green beneath the feet,
And the damp mound gently pressed
Into my narrow place of rest.

There, through the long, long summer hours,
The golden light should lie,
And thick young herbs and groups of flowers
Stand in their beauty by;
The oriole should build and tell
His love-tale close beside my cell;
The idle butterfly
Should rest him there, and there be heard
The housewife bee and hummingbird.

And what, if cheerful shouts, at noon,
Come from the village sent,
Or songs of maids, beneath the moon,
With fairy laughter blent.
And what, if in the evening light,
Betrothed lovers walk in sight
Of my low monument—
I would the lovely scene around
Might know no sadder sight nor sound.

I know, I know I should not see
The season's glorious show,
Nor would its brightness shine for me,
Nor its wild music flow.
But if around my place of sleep,
The friends I love should come to weep,
They might not haste to go.
Soft airs, and songs, and light, and bloom,
Should keep them lingering by my tomb.

These to their softened hearts should bear
The thought of what has been,
And speak of one who came to share
The gladness of the scene;
Whose part in all the pomp that fills
The circuit of the summer hills,
Is—that his grave is green;
And deeply would their hearts rejoice
To hear again his living voice.

From the National Anti-Slavery Standard.

A SONG FOR THE FOURTH OF JULY.

DEDICATED TO JOHN A. COLLINS.

The Fourth! the Fourth! the glorious Fourth
Has come! Ring, ring the bells!
And listen to the tale the North,
The East, the Westward tells;
But list not to the sunny *South*—
Her bells are muffled—closed her mouth.

Two millions lie upon her breast,
In chains, and shackles bound;
And gags, and scourges from the crest
With which *her* brow is crowned:
She dare not waken Freedom's bell,
Nor hear the tale each tone would tell.

Oh, what to her is Justice—Right—
The brotherhood of Man—
When foul Oppression drives to flight
Her sable sons? the ban
[illegible]
Is the lone bell that Slavery rings.

EMMELINE.

ERIN MY COUNTRY!

When the pure soul of honor shall cease to inspire thee,
And kind hospitality flies thy gay shore;
When the few who have prov'd thee shall cease to admire thee,
Then Erin, my Country! I'll love thee no more:
When the trumpet of Fame shall cease to proclaim thee,
Of nations the chief in the ages of yore;
When some who should cherish shall cease to defame thee,
Then Erin, mavourneen!* I'll love thee no more.

When thy brave sons shall cease to be generous and witty,
And cease to be lov'd by the maids they adore;
When thy daughters shall cease to be virtuous and pretty,
Then Erin, my Country! I'll love thee no more:
When the Emerald and Shamrock no longer upon thee,
'Mongst gems of the ocean and flow'rs of the shore
Shed a lustre, and Treason's foul stain hath undone thee,
Then Erin, mavourneen! I'll love thee no more.

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* Anglice—my darling!

FLOWERS.

BY MRS. SEBA SMITH.

Each leaflet is a tiny scroll
Inscribed with holy truth,
A lesson that around the heart
Should keep the dew of youth;
Bright missals from angelic throngs
In every by-way left,
How were the earth of glory shorn
Were it of flowers bereft!

They tremble on the Alpine heights,
The fissured rock they press,
The desert wild, with heat and sand,
Shares too their blessedness;
And wheresoe'er the weary heart
Turns in its dim despair,
The meek-eyed blossom upward looks,
Inviting it to prayer!

[Written for the Boston Evening Bulletin.]

ON THE DEATH OF CHANNING.

A whisper rose, 'twas faint and low,
We trembled as it passed;
We knew it was the voice of woe
That came upon the blast.

And the drear tidings that it told,
More loud and louder grew;
Till past all hope each heart turned cold,
And murmured, 'it is true!'

We felt in that mysterious tone
The voice of death was sleeping;
The echo of that fearful moan,—
It was a nation's weeping!

Her great and good hath passed away;
Well may we hear her sighs,
Well may her tears a tribute pay,
Where her great CHANNING lies.

But mourn no more, land of the West;
Thy son can never die;
His name is stamp'd on every breast,
And moistens every eye.

Entwined with Truth and Charity,
That name shall dwell on earth,
The friend of all humanity,
The blest of every hearth.

London, Nov. 25, 1842. MARIANA.

MISCELLANY.

For the Liberator.

Dr. S. O. Richardson's Sherry Wine Bitters.

In consequence of a certificate having been given, by the President of the South ReadingWashingtonian Society to Dr. S. O. Richardson, recommending his alcoholic bitters, the undersigned conceive it to be their duty, as friends of the cause of total abstinence, to make a statement of facts to the public. They are well aware of the delicate nature of the task, and the unpleasant situation in which they place themselves, by appealing to a public ordeal. But the confidence they have, that the holy cause of temperance has suffered, and will suffer, unless some explanation is made, and the fear that some brother who has been reclaimed may be overtaken, through the influence of that certificate, and in a moment destroy not only his own peace and happiness, but frustrate the fond hopes of his friends, will not permit them to shrink from the responsibility of the task.

In order that the matter may be viewed understandingly, and in its true light, it may not be improper to introduce the certificate of Mr. Gould, together with some extracts from the advertisement that accompanies it.

'This certifies, that for a number of years I have occasionally, and with much benefit, made use of Dr. S. O. Richardson's bitters. I consider them an exceedingly valuable medicine for diseases occasioned by a derangement of the stomach and bowels, and I think the efforts used to bring this medicine into the great cause of temperance, by some of those who profess to be Washingtonians, decidedly wrong.

JOHN GOULD.'

The Dr. in his advertisement, after laboring very hard to prove that the friends of total abstinence have very improperly interfered in his business of bitters-making, remarks that, 'Their attention, (i. e. the public's,) is respectfully solicited to the subjoined certificate of John Gould, Esq. President of the South Reading Washingtonian Society, whose judgment will be properly appreciated.' And then immediately after the certificate he says, 'Should, notwithstanding, doubts continue to exist, I can cordially recommend to such my bitters in papers. They contain all the virtues of my Sherry Wine Bitters.' It will be seen by carefully examining the above certificate, in connexion with the extracts that we have made, that the Dr.'s object was to counteract an influence that existed prejudicial to his bitters; and to effect this, if he could procure the assistance of the President of our Society, it would be better to him than scores of certificates from less prominent individuals, even if they were gentlemen of the legal profession, or ministers of the gospel, 'of high standing as moral and religious teachers.' For, circulated as it was over a large extent of country in this and several other States, the name of a President of a Washingtonian Society attached to a certificate, would, in these days of strict temperance, attract universal attention. And the fact that allusion is made to the efforts of the Washingtonians to bring these bitters into disrepute, would give additional weight to it, and doubtless was the means of many a Washingtonian's breaking his pledge, and of becoming irreclaimably lost. In justice, however, to Mr. Gould, we would state, that we think that he gave the certificate unwittingly, in an unguarded moment, not perceiving the influence it was destined to create; for he has since declared that he intended only to recommend the dry bitters. With regard to the Dr. we cannot say as much; we think he acted coolly, deliberately, and cunningly, and that his object was, to aim a deadly blow at one of the purest causes in the history of philanthropic labors. We feel warranted in making this assertion, from the fact that when a committee was chosen by the Society to investigate the matter, they could obtain no satisfactory reparation from him; although very fair and plausible promises were made by him, yet, for some cause, he did not see fit to perform them.

We have thus, in a very brief manner, explained the nature of this unhappy affair. In discharging this unpleasant duty, we are not conscious that we have been actuated from any other motives than those of a perfectly pure and philanthropic character. If the evil we deprecate had been confined to this immediate vicinity, we could easily have counteracted its influence. Every one here understands the nature of these bitters. It is perfectly well known that they are a dangerous article, particularly so for reformed men, and that, if they could use pledge, for they contain, by an analysis made by Prof. Hayes of Roxbury, 39 per cent. of alcohol—pure rum, and not sherry wine, as the Dr. pretends. It is from a desire that those in distant parts of our country shall understand the true nature of the case, that we are induced thus publicly to appear before them. We wish to rid the friends of total abstinence in this place from the responsibility of recommending the use of alcoholic bitters.

We wish it to be expressly understood, that we are the uncompromising foes of every thing that can intoxicate, whether it appears in the form of pure alcohol, or under the alluring and deceptive guise of medicinal bitters. They are both rum, and of both we are the avowed enemies.

MATTHEW F. LESLIE, BENJAMIN L. BOARDMAN,
JOHN STOW, F. POOLE,
ABR'M. EMERSON, ALBERT G. SWEETSER,
JOHN H. STONE, AARON BRYANT,
OTIS S. MOULTON, ROBERT C. WILEY.

N. B. Editors friendly to the cause are requested to copy.

South Reading, June 20th, 1843.

From the Christian World.

Jonathan Dymond.

We have from time to time enriched the columns of our paper with copious extracts from DYMOND'S 'Essays on Moral Philosophy.' We noticed in our last an abridgment of this valuable work, for the use of schools. It is an encouraging sign, when public attention is arrested to a sounder view of morals, than that which has so long been the standard on both sides of the water. The doctrine of expediency, which has for so long a time checked the progress of the Christian religion, is in Dymond's Philosophy made to give place to the only true standard of right and wrong,—the revealed will of God.

The following letter has been handed to us by our esteemed brother, Rev. SAMUEL J. MAY; and as it is interesting at all times to exhibit facts bearing upon the early and later character of such men as Dymond, we take pleasure in offering it to our readers:

EXETER, (Eng.) 5th of 9th mo., 1834.

RESPECTED FRIEND:

It was not more unexpected than gratifying to me, to receive thy kind letter, dated 23d of April last, together with a copy of the American edition of my son's work on the Principles of Morality, and I shall be anxious to make thee the best return I can for so truly acceptable a communication, and present; but it will be requisite in the first place to say, that no memoir of my late son has ever been printed, nor have his surviving friends had any thing more in contemplation, than that of preserving a few facts in manuscript for the benefit of his children.

My son's life was one of a very even tenor, and marked by no incidents calculated to interest the public generally; it has therefore been supposed that a memoir would not be likely to meet an extensive circulation, nor be attended with much benefit; the desire however which thou hast expressed on thy own behalf, and that of many others in your country, to have additional information, has afresh brought the matter into view, and excited a desire to collect materials for thy satisfaction, and any of thy particular friends; I intend, therefore, from different sources to provide what I can, and furnish thee with it at the earliest opportunity. In this, I must unavoidably calculate upon considerable delay, because the only person who can do justice to it is his brother William; this brother was his confidential adviser in the prosecution of the work; edited it from the manuscript after his decease, and also wrote the short preface explanatory of the circumstances under which it appeared before the public.

As I know that my son William is on this account the best acquainted with the author's inmost thoughts and feelings, I intend to place all the materials I can procure in his hands, in order to digest, and arrange, if his health should be so restored as to enable him to attend to it. At present, he is not in a condition to do so, having been advised by his physician to abstain from every thing requiring mental exertion; on this account he has relinquished a school which he kept for many years in the neighborhood of this city, and is retired with his wife and child to a milder climate, where he intends to remain during the ensuing winter.

From what I have already said, thou wilt see that it is uncertain whether I shall ever be able to supply thee with any thing fully satisfactory; relative to the author of the essays, and if I do, it cannot be accomplished for several months; but being unwilling that thou shouldst remain so long without an acknowledgment of thy kindness, I have concluded to write by the usual conveyance, to account for the delay.

Contemplating the possibility of my not being able at a future time to do all I wish, I will give thee a little outline of my son's life and character, which may in part satisfy thy own desire, but will by no means be suitable to meet the public eye.

The author of the Essays was the fifth son of John and Olive Dymond, members of the Society of Friends, in Exeter; born the 19th of 12th month, 1796; died the 9th of 5th month, 1828. In early life he manifested much sweetness of disposition; a steady regard to truth and integrity in his words and conduct; a comprehensive and discriminating mind, and great facility in conveying his thoughts either verbally or in writing; together with a playful sprightliness of manner, which was very attractive to his associates. At a suitable age he was placed in a boarding-school with a member of our Society, where he received an education calculated to qualify him for the pursuit of trade. On leaving school, he was engaged as clerk in a banking-house in this city about four years; after that time, he was an assistant in my business of a draper, etc.; and on the prospect of his marriage, had a share in the concern, which he retained during the rest of his life. Though necessarily engaged during the day in his temporal concerns, I have reason to believe that his mind was frequently engaged in contemplating the injury sustained by society in consequence of the low standard of moral principle which too generally prevailed in the world, and the pernicious tendency of some of the popular writings on the subject. Being himself a man of the most sterling uprightness of character, he gradually became more deeply impressed with the importance of the subject, both as it relates to the temporal happiness of mankind, as well as to that of a more enduring nature, and at length believed it right for him to endeavor to turn the public attention to that standard, which is the only safe and true one. I think I may venture to say, that this was the origin of the work which he has left behind him. With respect to the accomplishment of it, his practice was to employ his leisure in reading the works of writers on moral philosophy, as well as many others on different subjects; to preserve references to such parts as most forcibly struck him, and to make extracts if he saw occasion; during his procedure in this way, he committed to paper his own ideas on the several subjects, arranged under the different heads. In this way the Essays were originally composed, and occupied his attention when not engaged in business for four or five years. Being unable, in consequence of his protracted illness, to attend much to his temporal concerns, he occupied his time in revising and making a fair copy of the first two Essays; the third (as stated in the preface) was left in a more unfinished state.

It must be obvious that for an individual so circumstanced, to bring to the maturity he did, the work in question, required much diligence in the occupation of his time; and in this respect perhaps few are to be found whose talents and leisure were more exclusively devoted to useful pursuits. In conversation he was cheerful and instructive, avoiding every thing bordering on levity; so that it might be said of him, as I recollect it was of another lamented individual,

The charms of social converse well he knew,
Yet kept the holy limits still in view.

This made his company much desired by those who were anxious for mental improvement, among which number may be ranked most of his particular friends.

His manners were easy and conciliating; but he did not hesitate to show his dislike, when he observed in any a departure from decorum, in behaviour or discourse. He was firmly attached to the religious principles in which he was educated, though he highly valued sincerity in those who differed from him. He rejoiced in what he believed to be an improvement in the moral state of the community, and cherished the hope that still greater advances would in time appear. He was much interested in the more general distribution of the Scriptures, in the spread of the principles of peace, and in the exertions which were making to put an end to the detestable crime of slavery. He was feelingly alive to the miseries of his fellow mortals, anxious to promote their alleviation, and that through the general mass of society there may be a nearer approximation to the spirit in the extended sense of the word.

In his correspondence with his particular friends, he sometimes indulged in a little chastened playfulness, which he contrived with great facility to turn to some useful purpose. He also composed a few poetical pieces. A copy of one or more of them I intend to send thee when I have a private opportunity, either through Dr. Hancock, or John Bevans, having an acquaintance with both. The latter regularly sends the publications of the Peace Society to another son of mine, who lives in this city.

In the course of his protracted, and suffering illness, he was preserved in much patience and resignation to the Divine will, manifesting remarkable cheerfulness under these trying circumstances. I am persuaded that the awful messenger was no King of Terrors to him, and that he could confidently repose in the merits and mediation of his gracious Redeemer; having endeavored to do what his hands found to do, faithfully and fearlessly.

I shall be pleased to learn, at any convenience, what reception the Essays meet with in America. If another edition is called for, will it not be better to insert the short preface written by the editor? It seems due to the public, and to the author, that the circumstances under which it appeared should be known. Allow me also to submit, in the event of another edition, whether it will not be best to suppress the letter from Dr. Hancock, containing extracts from one written by me to him, and prepare from that document, and from the few particulars which I now send, a short summary; this I should suppose may be easily done, and would go far to satisfy the public, in case I should be unable to send the more detailed information.

With offers of respectful esteem, I am,
Thy sincere friend,
JOHN DYMOND.

P. S. My son left a widow and two children; the youngest is removed by death since I received thy letter. Extracts from the work embracing the 14th, 15th, and part of the 16th chapters of the second volume, have been published this summer, in a small pamphlet, to the extent of more than seven thousand copies, which it is believed have done some good among the thinking part of the community, at this, *with us*, eventful crisis.

From the Herald of Freedom

Bunker Hill Celebration.

It is not worth anti-slavery while to spend much notice on these Goth and Vandal musters, these commemorations of human bull-fights. As a sublime event, I allow Bunker Hill nothing, its monument of cold stone, or the colossal expedientist who officiates at its corner-stone celebrations and its top-stone triumphs. They are all in derogation of human rights and human welfare. The time is coming when it will be seen and felt so. It is fanaticism to think or say it now. So be it. It shall be said, nevertheless. The scene at Bunker Hill, commemorated by this great stone heap, was a brutal fight. Eulogize it as you will, play the orator about it, deck it with poetry, hang it round with prayer, festoon it with priestly mummery, flank it about with your glittering militia, roar artillery round it, till you astound the noisy old sea that beats the base of the hill; you can never make it any thing more or better than a *savage, brute fight*. The men who met there stabbed each other, and shot each other, and mauled each other with their hateful old musket butts. They stuck their bayonets into one another's bosoms, through each other's jackets. And when one poor ruffian saw another on the ground, with a different colored coat on from his own, biting the dust in mortal agony, and crying for water, enough to move a tiger, instead of helping him, as a human creature would, he went and stuck his *bayonet into him!* Two thousand of the human family were miserably killed there, on the day they were commemorating, by each other's hands. And all for infinitely less than nothing. There was no more need of it than there was of the multitude that met there the other day to celebrate it, falling on each other, and killing three quarters of the vast multitude. And it did no more good—and as much hurt according to the numbers.

The Boston aristocracy have piled up a heap of stones there, to commemorate this event, (which they ought to have covered up with stones, and with oblivion, if they could,) at an expense of $100,000—enough to shelter, beautifully and happify, two hundred houseless families. They have been eighteen years about it. They spent thousands of dollars, in money and time, at the laying the first stone, and more now at its completion. And all to commemorate a *fight!* Daniel Webster may talk large and colossal; he and that stone shaft may stand up there together, and speak to this besotted multitude. It alters nothing. The grand event was a *fight*, and they got together to honor and commemorate a *fight!* It was a family broil, or kindred falling out. Brethren were set on to each other like bull-dogs, and they tore and mangled each other to death. I have seen a picture of the details of the fight. It was perfectly devilish. I hardly see how a human genius could have borne to sketch it. It developed the hideous and fiendish character of a human fight. Daniel Webster, and lots of divines got together with great pomp, and celebrated it. He talked about the christian religion there, as illustrated in that *fight*. A reverend minister of the gospel of *peace* prayed over it, and asked a blessing, and supplicated Mars to keep up the '75 spunk in the Sabbath School youngsters of the rising generation—or to that effect.

Shame on the whole of them! They had the effrontery to talk about human liberty there, while they were enslaving as many people as made up the nation in '75. John Tyler was there, and *a slave by his side*, holding an umbrella over his idle head. The people of New-England saw it, but they thought nothing of it. It all looked consistent enough to them. I don't believe a soul of them had a suspicion, during the whole *muster*, that the country was bloody-red with slaveholding.

Webster talked of the '17 millions of happy Americans,'—3 millions of them *happy slaves*, and the rest happy, democrat slaveholders. He said every one of them had a deep interest in that monument, and in the event that caused its erection. What interest had John Tyler's black man in that monument? The interest of holding a master's umbrella over his head, there where Jo Warren fell for human equality. There stood Daniel, there stood the great stone pillar, there Tyler, and there his *chattel*, holding a screen over his impious head, to shield it from the sun. All New-England looking stupidly on. I wish that negro man had asked them a question or two. Daniel said the old shaft was the great orator of the occasion. It was lucky for him that orator could not speak out. I wish it could, and had. It would have covered the whole myriads of them with shame. And the stones will yet speak, in monument and in quarry, if this slaveholding goes on. But I am sick, and must stop.

From the Christian World.

Reflections.

BOSTON, JUNE 17TH, 1843.

The floating flags, the thronged streets, the roar of artillery, and sound of martial music, the long procession, the splendor of military array, proclaim a nation's triumph for the first sanguinary battle fought for its independence. Why does the heart of the undeluded Christian sink? What melancholy emotions turn it away in sorrow and disgust from this scene of general joy? It is not felt to accord with Christian sentiment. The consciousness of the presence of Deity, of unrepented sin, of the countless forms of human misery, and the dread uncertainty of human destiny, are too humbling for popular triumph; the benevolence of the heart for all our race, taught by Divine love, is not in unison with displays of the instrumentality of destruction, or the representation of national enmity. Christianity frowns not indeed on aggregated enjoyment: sanctioning the institution of patriotic or social combinations, it smiles on assemblies publicly raising the voice of united thanksgiving. It bears no decided testimony even against magnificent display, but permits the fascination of pageantry to human weakness; indeed, such pageantry is ever most impressive on the general mind, for good as well as evil; for animating the impulses of exalted benevolence, as for the terrible excitement of malignant passion. But imposing celebrations must be innocent in their nature, and in their associations affectionate and beneficent. Are these the characters of the present? Do these startling sounds and gleaming arms signify gentleness and love? This extended military array is an impressive exhibition of coercive power; no forbearing kindness tempers its ferocious aspect; tyranny sits enthroned on that forest of bayonets; liberty is undiscerned in the animal machinery beneath them; humility, if existing, is totally eclipsed in the variegated splendors of pride; blood has dyed those scarlet garments, and heartless cruelty is pictured on the defying asconce of the pageant which [illegible] and where. Descend from this gorgeous host to that all-seeing Eye which frowns upon the scene? A few black vestments are indeed there, which faintly throw over it the sacerdotal sanction; but it is official only; the spiritual religion of the soul is far off in abeyance. Christians, wonder not that you turn away with sighs: the heathen kingdom of Moloch is in triumphant march before you. Save the docile hearts of your children from its fascinating lesson of violence and sin!

The procession approaches the hill where the defenders of liberty met the minions of power in embattled strife, now smiling quietly in verdure, and surrounded with dwellings of domestic comfort. How coldly stands that gigantic obelisk! unadorned, tasteless, severe; borrowed from pagan Egypt, it represents Egyptian superstition and paganism with unintended propriety, and indicates the truly pagan apotheosis of martial heroism. Again this eminence is covered with ranks of soldiers, and the imagination is carried back sixty-eight years to the lauded conflict. Here men of the same lineage, acknowledging the same sovereign, children of the same heavenly Father, met each other in mutual exasperation; death and torture were rapidly imposed by the flying bullet and the pointed bayonet; the roar of musquetry, oaths and curses of anger, and shrieks of the mutilated, were the music of the day. Was this a Christian scene? Did it comport with the gospel teachings of forgiving love? Can Christians celebrate it in consistency with their profession? Vain is the attempt to divert attention from the character of the action, on this day and in this place distinctly commemorated, by alleging the political principle which is supposed to justify it, or pointing to the experience of the benefits that have followed it. Christianity does not permit the remedy of evil by sin. No political rights, however sacred, not even national independence, can on Christian principles be maintained by premeditated human slaughter. That bloody battle wrote a lesson of ferocious depravity far more disastrous than taxation or vassalage. The independence gained by similar events was purchased at much too high a cost, by all the lives, and still more sacred principles, sacrificed to obtain it; and if the interests of eternity are dearer than those of earth, the martial spirit diffused through this land, from that battle day to the present time, and which now gathers multitudes before this lofty monument, is a mournful corruption, vastly overbalancing all the prosperity by which it is surrounded. It arrays the pride of man in defiance of the laws of God; it stifles the aspirations of celestial hope in the folds of political interest; it drowns the warm emotions of universal love in the overwhelming terrors of coercive violence.

PENN.

PROFESSOR MAFFIT'S LECTURES AT PORTLAND.—The Portland Bulletin says;

'Prof. Maffit repeated his lecture on the English tourists in America, on Friday evening. It was brilliant, eloquent, humorous and satirical. Had Boz been present, he might have wished himself in the land of his Biblical namesake.

He was very verbose and exuberant in his language—Bannatyne would have advanced double the number of ideas in half the words—and some of his sentences, if reported verbatim, would make an awkward appearance in print.

After he had finished the lecture, he requested the audience to bear with him a moment while he should sing a few stanzas and say a few words of a religious character, in hopes that he might leave a better impression upon their minds than his lecture was calculated to give; and thereupon he commenced singing an old-fashioned hymn to an old-fashioned air, with *corkscrew* variations, wherein, to our thinking, he displayed more self-sufficiency than skill.—This was followed by a prayer. The effect of such a wind-up to the humorous and ironical lecture that had preceded, was absurd and ludicrous in the extreme. Many—even among the most sober and religious—could hardly suppress an open burst of laughter. The roistering chorus of 'Lucy Long' would have tailed on to the whole with equal appropriateness.

Corns—Mr. Erastus Dudley, of North Guilford, having observed in our weekly paper the notice in reference to corn doctoring, called into our office this morning to say that the common bean leaf, bruised and applied upon corns every night on going to bed, for about a week, was a certain remedy for these troublesome excrescences. He and others have tried it with entire success.—*N. Hav. Pall.*

ITEMS.

An Exciting Repeal Meeting.—One of the most extraordinary and exciting Repeal meetings ever held in this city took place last evening in the lecture room of the Philadelphia Museum, which was densely thronged with people, anxious to see and hear all that was going on. The object of the meeting appeared to be the expression of an opinion relative to O'Connell's anti-slavery speech, by report of a committee appointed at a previous meeting. Upon the reading of the report, a tumult ensued which beggars all description. Hisses, groans and yells were heard from all quarters, when finally, at 11 1-2 o'clock, the meeting refused to censure or cast the least reflection upon the motives of Mr. O'Connell, and adopted an amendment which somewhat conciliated the friends on both sides of the question.

It was not until a very late hour that the meeting adjourned, and seldom have I ever witnessed so much bitter acrimony as was manifested throughout the debate. O'Connell had his friends—he also had his opponents—and both battled manfully for the attainment of their object. Another meeting will take place tomorrow evening, when a grand flare-up may be again expected.—*N. Y. Tribune.*

Life in Havana.—The Havana correspondent of the New-Orleans Picayune, in giving the news from that place, describes 'a glorious bull-fight' as having just taken place there. 'Four glorious fellows fell in the ring; but before the fatal thrust, well did they give battle, and four dead horses, four others badly gored, and a *picado* crushed between the palings and a dying horse so badly, that it is doubtful if he will recover, attest how well the indomitable fought. Every mouth is loud in their praise.'

The same writer says, 'we have had three executions within the past fortnight, and an equal number of *azotados*, or whipped. These punishments were all within one month after the committal of the offences.'

The Buttonwoods.—In the country, sighs and complaints are on the increase regarding these splendid ornaments of the grounds and road sides. A gentleman, at present resident in Dedham, tells us that the sycamores on his own estate are in a ruinous condition, leafless and barren. Who will discover the cause of the difficulty? or who will invent a remedy? The Newburyport Herald of the 23d, says that the disease on the buttonwoods 'is only visible this side of Virginia.'—*Bos. Trans.*

A Painful Rumor.—For the last two or three days, I have heard of rumors of the most painful character relative to the health and condition of mind of Mr. Nicholas Biddle. It is said that he is actually laboring under a species of mental aberration, brought upon him by sudden reverses of fortune and deep distress of mind. The source from whence the above information is derived may be relied upon. Mr. Biddle remains at his residence at Andalusia, on the Delaware, a few miles above the city.

A Difference of Opinion.—One of the keepers of the State prison, a few days back told one of the prisoners that he was of opinion he deserved a severe whipping, and the prisoner replied that he was of a different opinion, for he thought that it was the keeper who deserved a flogging. Such insolence of course could not be submitted to, and the keeper immediately flogged the prisoner. The prisoner however still adhered to his way of thinking, and to prove his sincerity, knocked down the keeper, and broke three of his ribs.—*Jour. Com.*

Mormons.—About four hundred Mormon men and women, with not less than a hundred children, passed through Louisville on the 11th inst. on their way to Nouvoo. Another party, somewhat smaller, passed by the same place three or four days previous. Many, if not most of them, are from New-York and New-England.

Man, a Good Sort of.—He is of a cold, timid, civil, cautious disposition, and has balanced so exactly through the whole of his life, that he never obliged or disobliged any one. He has neither friend nor foe in the world; and were he to break his neck tonight, no human creature would feel either sorrow or satisfaction at this event.

Elder Knapp.—It is stated in the Congregational Journal, on the authority of a gentleman of Boston, of high standing in the Baptist denomination, that Elder Knapp, the celebrated preacher, during a period of fifteen months, received for preaching in various towns, a sum exceeding *seven thousand and five hundred dollars in cash, besides a large amount in presents of various descriptions!*

George H. Munday, a volunteer preacher against national wickedness, hypocrisy, slavery, &c. &c. and as he assures us, a genuine democrat, has just reached this city from Philadelphia, and commences business to-day. He prints a paper, too, and in the awful Gen Harrison, Henry Clay, John Tyler, and various others. George is an eccentric but not a mischievous man, with some brains in his head, but more hair on all sides of it.—*N. Y. Tribune.*

Painful.—A young lady, Miss Winship, employed in the 'city printing office,' of this city, for the purpose of placing sheets upon the power presses, accidentally got one of her hands between the cog wheels of one of the presses, on the morning of the 26th inst. which drew in her arm, and completely crushed it nearly to the elbow. The press was running by steam power at the time, and the pressure was so great upon her arm, that it stopped the press.—*Hart. Times.*

Newspapers.—The Salem Gazettee contains a list of all the newspapers in Massachusetts so far as known to the editor, 69 in number. The oldest of them is the Massachusetts Spy, which was established in 1771. Only seven were commenced prior to the present century.

A Release.—The Charleston Mercury of Friday last says:

'Private information having come to certain gentlemen in this city, which led them to believe that a colored woman exposed here for sale, was in truth a free person, and the same that was abducted from Philadelphia a year ago, a cautious and active investigation was instituted, which resulted in establishing the truth of these suspicions beyond doubt, and she was on Wednesday evening sent back to her friends. The man who brought her here has, we understand, made himself invisible from the first. The name of the colored woman is Mary Loudon.'

Rhode Island.—On Saturday last the first session of the General Assembly under the new Rhode Island Constitution, closed at Newport. By a report of the finance committee it appears that the expense to the State government of suppressing Dorr's insurrection was $114,940—this was met by the use of a portion of the 'deposite fund.' The only debt with which the treasury stands charged is the old revolutionary debt, amounting to $64,225. The estimated revenue for the ensuing year applicable to ordinary expenses, is about $30,000, sufficient to meet all expenditure.

Wm. H. Burleigh.—This gentleman, so favorably known as the poet, and brother of Charles C. Burleigh, is about to edit The Christian Freeman, the organ of the Connecticut Anti-Slavery Society. Mr. Burleigh is of the New Organization School, and a strenuous advocate for Liberty party.

Exploit of a Provincetown Whaler.—The schr. Cordelia, Capt. Ebenezer Cook, of Provincetown, a few days since, when 20 hours out on a whaling cruize, Nantucket bearing W. by N. 35 miles, captured a very large right whale, and after saving 120 bbls. of oil and $100 worth of bone, cut adrift and sailed for home, accomplishing a very short but profitable voyage, having been absent but 4 days! This whale is the largest that has ever been caught from Provincetown, and is supposed to be the largest ever seen upon our coast.

On Monday last, as Mr. Bardsly, who has charge of the hospital at Sing-Sing was going his rounds, he was attacked by a convict whose name we did not learn, and most severely beaten. Assistance came just in time to save his life. He was instantly bled, and it was ascertained that two of his ribs were broken. He still remains in a precarious state.

Lord Morpeth has had a splendid testimonial of approbation presented to him, signed by 38,000 persons residing in the West Riding of Yorkshire, and many of them his late constituents. His reply was couched in gentlemanly taste and in eloquent language. There appears no immediate prospect of his resuming his place in parliament, though his lordship can command a borough whenever he chooses.

IMPORTANT DECISION—*The Liability of Steamboats and Railroads for lost Baggage.*—In the case of Tobey vs. Vanderbilt, the N. Y. Court of Errors have affirmed the decision of the lower courts, establishing the doctrine of the common law:

1. That all common carriers are responsible for goods put on board of vessels or conveyances, without reference or respect to any notice that they may give that they will not thus be held responsible.

2. That a notice on the part of the owners of any steamboat or conveyance, that they will not be accountable, unless a receipt is taken, does not exonerate them from responsibility.

The same decisions have been given in many cases in several of the States as well as New-York before the present, but the question has now been carried to the highest tribunal, and so far as the State of New-York is concerned, is definitely settled.

PROSPECTUS
FOR PUBLISHING BY SUBSCRIPTION,
A HISTORY OF 'OULD NEWBERRY:

THE subscriber having long entertained the project of publishing a history of Newbury, including Newburyport and West Newbury, and having accumulated a large mass of materials for that purpose, would now announce to his friends and the public his determination to execute his design. He believes that he has facilities for this work, possessed by no other person, in consequence of the peculiar opportunities for acquiring information, with which he has been favored. His object will be, as far as possible, to make the documents and records of the past speak for themselves; thus giving to the reader at once the facts and evidences, supplying by notes and introductory remarks, whatever information is necessary to make the narrative interesting and intelligible.

Newbury is an ancient town; its manners are a perfect specimen of Puritanism; the anecdotes numerous; the characters it has produced were odd and conspicuous, and most of the facts are too interesting not to be rescued from oblivion.

It will assume the form of annals civil and ecclesiastical, and contain a genealogical account of the first settlers, with several engravings. The work will contain at least 400 pages, large octavo, at a price not exceeding $1,50. It will be delivered to subscribers as soon as published; and no copy will be sold cheaper than the subscription price.

JOSHUA COFFIN.

Subscriptions received by W. B. TAPPAN, Bookseller, Newburyport.

WM. HENRY BRISBANE, M. D.

HAVING commenced the practice of Medicine in this city, respectfully solicits the favor of his friends and fellow-citizens who may require professional services. Office and residence No. 42 Hanover street

April 21

Address to the Slaves!

THE Address of the New-England Anti-Slavery Convention to the Slaves of the United States, with an Address to President Tyler; adopted in Faneuil Hall, May 31, 1843; just published, in a neat pamphlet, by Oliver Johnson, and for sale at 25 Cornhill. Price 6 cents single; 50 cents per dozen; $3 per hundred.

PIERPONT'S POEMS.

JUST published, by Oliver Johnson, 25 Cornhill, the Anti-Slavery Poems of John Pierpont, complete. The contents of the volume are as follows:

Prayer of the Christian; A Word from a Fugitive; The Tocsin; The Gag; The Chained Slaveholder's Address to the North Star; Economy of Slavery; Plymouth Rock; The Liberty Bell; To Abolitionists; Death of Charles Follen; Hymn for the First of August; Prayer of the Abolitionist; Unchain the Laborer; Prayer for the Slaves; To the Constituents of J. Q. Adams; 'I would not live always'; Oft, in the Chilly Night.

For sale as above. Price, 20 cents; 20 per cent. discount to the trade.

DR. BAYNES,
SURGEON DENTIST,
OFFICE No. 1 1-2, TREMONT ROW,

LONG experience in the practice of Dental Surgery has qualified him to judge of the diseases of the Teeth in all their various stages, and the most suitable mode of treatment.

Artificial Teeth supplied of the purest material, and inserted on the most approved principle, without ligatures or wires, so as to aid materially in speech and mastication without subjecting the patient to the disagreeable consequences which so frequently ensue where they have been set without care or attention to the structure of the maxillary bone.

Specimens of work to be seen at the office. Particular attention paid to the management of the gums and teeth of children's teeth. Treatment for the Tic doloureux, diseased Antrum, &c. Every operation warranted to give perfect satisfaction to those who may favor him with a call.

Persons visiting the city in want of Teeth inserted on Gold Plate, can have them accurately fitted in four or five hours' notice.

May 19

Lunsford Lane's Father.

THE father of LUNSFORD LANE is now in the city and is desirous of employment. He has been used to *gardening*. He is able and active for a man of his age. Any friends who can aid him to business on a place either in the vicinity of Boston or elsewhere with him. Apply to either of the Messrs. Lanes, or to WM. C. NELL,

No 25 Cornhill

THE TRICOPHEROUS,
OR MEDICATED COMPOUND.

IS now acknowledged by thousands, who use it daily, to be the only remedy to prevent baldness, to restore the hair that has fallen off, or become thin, to prevent grey hair; to cure and remove every appearance of scurf and dandroff from the hair, and to keep it in the most healthy, soft and glossy state, and free from all oily and greasy appearances. The chief virtues of the Tricopherous, or Medicated Compound, are: 1st, Its bracing, strengthening, and clarifying properties. 2d, Its gently stimulating the action of the skin. 3d, Its producing and encouraging a removal in the bulb or root, and particularly in the pulp, which receives the vessels and nerves, giving life and vigor to the hair. 4th, Its equalizing the circulation of the fluids. 5th, Its freeing the skin from the effects of perspiration, scurf and dandroff, and disposing the hair to curl. 6th, And, its frequent use will preserve the hair in beauty and health to the latest period of life. For sale at A. S. JORDAN'S, 2 Milk, 24 doors from Washington st. Feb. 17.

BOARDING HOUSE
FOR COLORED SEAMEN.

The subscriber begs leave to inform such colored seamen as may visit Boston, that he has opened an excellent Boarding House for their accommodation on temperance principles, at No. 5, Sun Court Street, (first house below the Bethel Church,) and will be happy to receive their patronage. No pains will be spared on his part to make their situation pleasant and satisfactory. The rules of the house will be in accordance with good order and the principles of morality.

CHARLES A. BATTISTE.

No. 5, Sun Court Street, Boston.

Boston, June 8, 1842. (if.)

GARRISON'S POEMS

THE following are the contents of the volume of Mr. Garrison's Poems, just published at 25 Cornhill:

Universal Emancipation; Persecution; True Courage; To a Friend; Invocation to Spring; Dedicatory Lines to Liberty; Song of the Abolitionist; To an Infant; Hope for the Enslaved; Ear